THE UNITARIAN

December, 1909

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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THE UNITARIAN.

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THE next step forward in our efficient Unitarian missionary enterprise is the "Auto-Van". This summer's "Out of doors" campaign in New England was of itself thoroughly worth while: but perhaps its main value will lie in its leading up to a real "Auto-Van movement." This means more out of doors campaigning—with a wider range and quicker movement, but most of all with the sturdy moral effect of an adequately serious equipment--the backing of a soberly assumed undertaking with a substantial and dignified setting. We hope that money will be forthcoming to make the enterprise practicable: at least one Van: better three or four. We could easily keep one busy in the Middle States Section. We have the men eager to give up a part of their vacation to this strenuous but exhilerating kind of service: we need one other thing; —men—and women—who will give the money with which to buy these Vans. We print the appeal elsewhere.

———o———

UNEXPECTEDLY the Conference of the Middle States and Canada found its Buffalo meeting made interesting by a startling volley of "business propositions" from a special committee appointed a year ago to review the "Autonomy Scheme." Most of us thought that "Conference autonomy" was effectually disposed of at Troy: and some of us think so still. But the Committee brought in no less than nine new propositions including a variant autonomy scheme: and seemed rather surprised that any of us gasped at the onslaught. There certainly was need of more time to discuss such propositions: as it was an afternoon's program was wrecked without much decision being finally arrived at. The final disposition of the larger part of the report was to refer it to the churches for consideration, with final action to be taken at the next Conference meeting, when time on the program will be duly provided. We might have wished that the powers who devised the program had been taken into the secret so that the 'new ideas' could have had a fairer chance But in any case THE UNITARIAN puts itself on record as believing tumultuously in open discussion: plenty of it, and live things to talk about. Still courtesies are due to speakers coming from afar, and a program of agitation is wisely advertised before hand.

———o———

IT is interesting to note the increasing tendency to include Unitarian churches in Union Thanksgiving services throughout the country. Of course in New England this is no innovation: but out of New England the

almost universal custom has been to leave Unitarians out of all "union" enterprises of "Christian" churches. But from all sides we learn of the passing of this habit. This does not mean of course, that other churches are coming to accept our tenets or stand on our theological platform: it means simply a wholesome growth of religious fellowship in all the churches that realize something more fundamental than theology to be at the basis of church activity: and that when that "something more fundamental" is taken into account, the Unitarian churches are pre-eminently of the "company of faith." On the other hand it is important for our Unitarian people to grow to a realization that our liberal churches have no close monopoly on ethical passion or progressiveness in faith. All orthodoxy is not "other-worldliness", and the part that a great portion of the so-called evangelical churches is bearing in the religion of good citizenship and good neighborship, the religion of social progress and human brotherhood is no small part. Indeed it sometimes happens in a community that it is an orthodox minister who is the greater liberal,—more progressive than his Unitarian neighbor in everything—except theology: and that exception not so very much of an exception, either!

———o———

A MOST significant report was made to the Directors of the American Unitarian Association at its November meeting from the Committee on the Improvement of the Condition of the Ministry. This report contains very important recommendations addressed: (1) to the churches, (2) to the ministers, (3) to the Fellowship Committee, (4) to the Divinity Schools, and (5) to the relief and pension societies. The full text of this report has not been published at the time we go to press, but we are glad to know that the report concludes with a practical and efficient push for a successful scheme of retiring pensions. The need of this is most emphatic. Not for one moment is this to be considered in the light of a form of disguised philanthropy; no little mischief has grown out of the conception that it is. A retiring pension is a straight and honorable business proposition looking for a more rational adjustment of a very important factor in a clergyman's honest remuneration for services rendered; and, (what we deem still more vital), looking to a more rational insurance of the churches themselves from certain handicaps and embarrassments which may prevent their securing the highest kind of service for the compensation rendered. In other words our ministers would be very glad to have a part of their recompense in form of insurance for their old age: and our churches would be better off if the responsibility of the support of their aging ministers could be better distributed. The sole reason given for not calling a man no longer young to the pastorate of a certain church, was that the society was not in a position "to take the risks of a loved minister growing old on their hands." A rational retiring pension would remove such an embarrassment and actually improve the chances of older men to find positions.

———o———

The present generation is willing, and indeed often eager, to be led; but is averse to being driven, and it wants to understand the grounds and sanctions of authoritative decisions.—*Excerpt from Dr. Eliot's "New Religion."*

The Eternal God

By REV. SAMUEL R. CALTHROP, L. H. D., Syracuse, N. Y.

"The Eternal God is thy refuge, and beneath thee are the everlasting arms."

THIS is the noblest verse of a noble lyric; the blessing of Moses. It gives us our subject; the highest of all possible subjects. It is the triumph of man even to imagine this, much more to think it out, to finally understand it, to take it in, to live by it. The Eternal God! Invoking the aid of science, philosophy, and religion, let us try to think this out. First an object lesson. The mighty heavens have shone with unusual splendor this summer and fall. Venus in the West, Saturn and Mars in the East, and the Milky Way arching overhead with its myriad stars, have attracted the most careless eye. Let us, in thought, gaze upon this scene of wonder and try to learn its lesson. Infinite space stretches all around, above, and beneath us. The stars have their origin. They wax and wane, increase in splendor or slowly die away. But space has no origin), For ever and ever space exists, for it is the presence of God. Space is infinite, for space has no bounds. We are gazing on the omnipresence of God.

Science, again, tells us that each and every star is moving in its destined path, and that all motions are performed in time. Time also has no origin. The starry heavens move in the midst of eternal time. We feel the presence of the *eternal God.* "Two things" said Kant, the great philosopher, "fill me with awe. The starry heavens, and the sense of right in man." As we gaze upwards, our earth star is moving with us through space 1000 miles a minute. But the sense of right and wrong is with us, still the same; for righteousness is an attribute of the omnipresent and eternal God. Space then, is the fulness of his presence, and Time the ordered sequence of His righteous will.

Science, again, is inspiring men to search for *truth* with an earnestness and purpose never felt before. Science is photographing each star we see night after night. Every night is adding to our knowledge of star after star. Now *we* gain new truth step by step, but to God the whole truth about each star is a present fact. Each star exists in God, and the infinite number of truths about each star is completely seen and felt at each moment by the surrounding God. Sublimely, then, it may be said that *truth* is the word of God. You and I are now existing in God, and the whole truth about our present self is a present fact to God.

But again, science has proved that one infinite force, one infinite energy resides in space, that all space is powerful space, that there is absolutely no power-vacuum anywhere. Science, then, has proved one more attribute of God—power. We therefore, already possess, *five* attributes of God: omnipresence, omnipotence, eternity, truth, justice. We are, then, for ever surrounded by these. We live, move and have our being in these, and it is part of our life-business to live in strictest accord with these.

Thus far we have only emphasized the vast importance of clear *thinking* on great matters. Religion now adds her supreme word, *life*. We *live* surrounded by space, immersed in time, sustained by power, known by truth, ordered by all-pervading justice. But our lives cry out for more than all these. We long for contact with all-pervading, eternal life. Our souls are athirst for the living God. We long to share the divine life. Here we come to the central revelation of Jesus. He sees, and calls upon us to see, that all true life is love-life: for God's life is love-life; and to share life with God is to partake of God's love-life, loving as he loves. Love begets life; love ennobles and increases life. More and more abundant love-life is our goal.

Brothers and sisters! You and I, and all who behold the glory that shall be, are to-day laying the corner-stone of the church of the future. In the hallowed center of that corner-stone, there is a sacred recess in which we are to place, for the ages to come to read, the record of our faith.

First, we record that which is the very centre and core of our faith, the infinite love, goodness and helpfulness of God. Whom shall we ask to place there this supreme conviction? We will ask our beloved President Eliot, the great educator, to perform this high office for us. He shall place his own words there. "The soul of the universe finds its perfect bliss and efficiency in supreme and universal love and service." He will add to this great text another "service of man is worship of God." Let his own hand also deposit our faith that truth is mighty and will prevail; and our deep desire to be true and loyal servants and children of the God of truth.

To some other of our noblest we must give the office of placing there our deep faith in the absolute and perfect justice of God.

We must find some great jurist who knows full well that man's justice from the all-just God is given: that man can comprehend the divine justice, *can* aspire to a justice like the divine. Some John Marshall, or shall we name our own beloved James Thayer, so many years head of the Law School at Harvard, teaching there that law is the voice of God, than whom I know none more worthy to perform this sacred office for us? Let him, then, in the name of all his brethren, place our deep conviction that the divine justice will for ever vindicate itself sooner or later to man's sense of justice.

Then we must find some one worthy to deposit the record of our faith in immortality: our faith that man inherits the eternity of God. No feeble doubt, no weak evasion must dare to intrude into this Holy of Holies. The church of the future would have a very short life and a very small following among suffering, sorrowing, bereaved, dying men and women without this.

Sometimes I feel that no man, however noble, should be asked to do this.

We must ask some one of our own noble women to perform this gracious act for us, a woman who has lived and loved, who has loved and lost. Husband, children, much beloved, have gone from her to the Land which to-day to so many may seem very far off; but which to her high faith is so near. All her loved ones are alive to God and to her. In her heart's agony she has wrestled with death, and the wife's, the mother's agony has won for her and for us the central truth that God has no death to give; that life goes on to more life for ever and ever.

I am eighty years old, my eye is still undimmed, and my brain unclouded. But this cannot last much longer, and to-day I leave as my legacy to the younger brothers of my love this one word. Hold fast your ardent, steadfast, joyous faith in man's immortality, as part and parcel of your faith in the power, the wisdom, the faithfulness, the justice, and the love of the eternal God!

Then we place there a record of the great names we honor and revere, who in all past ages have witnessed for the true, the just, the good, the beautiful, whose labors, sorrows, trials, martyrdoms have made the church of the future possible.

Finally, we will ask our own beloved Jesus to place there a bunch of lilies—his own chosen symbol for the Heavenly Father's love and care, and then he gives the benediction:

Beloved Father! bless Thy children here,
Who long to do Thy will, and make Earth Heaven.
So Thou in them, and they all one in Thee,
Shall work together to redeem and bless,
Till all lost sheep are brought back to Thy fold! **Amen.**

—o—

"There is something comical about the suggestion that the Unitarian body is at the bottom of the list of denominations because it lacks the knowledge of truth and ripe spiritual experience. How about the Mormons?"

Attaining Unto Faith

By REV. C. A. HENDERSON, Wilmington, Delaware

READILY I admit that such a subject brings us to the very heart of religion, recalls for many of us our supreme need, reminds many others of us of our supreme difficulty. Still it is exactly for that reason that I have chosen it, that it confronts us with the one essential theme of all religious thinking, namely, the need, the character of, the way to religious faith.

From many quarters it has been brought to my attention lately that faith, a religious attitude toward the universe, an inner experience of something deeply interfused, a sense of communion with the Power that sustains all things and moves through all things, that this in large measure is wanting in many lives. The president of our American Unitarian Association, for instance, bears his testimony to this fact. Says he in a recent article:

"There are people in our free churches to whom religion is little more than an inherited usage. They have taste, but not faith. They have culture, but not fervor. They have no real religious convictions and no conscious religious life." Having thus said, he adds, implying in so doing, that it means pitiable failure on their part: "This spiritual inertness must be overcome by deeper and more fervent faith. There must be restored to our religion the note of reality, of virility, of power."

A certain very careful student of the whole field of religion to-day makes virtually the same comment upon the situation in the other churches. In substance his contention is that only a portion of the religious community has a faith that has worked itself down into the marrow of their bones and become a part of their lives, that is spiritual insight and conscious uplift and emotional certitude of such quality as to be proof against all changes in thought as to the Bible, in the field of science, or in the field of philosophy. He maintains that but half, possibly more than that, of those who are commonly known as religious have any intimation as to what is meant by such experience, and that the proportion among non-church goers is, of course, very much larger. A writer in the *Outlook* a few years ago represents fairly this non-religious element. Said he: "I know nothing of that mental attitude which you call communion with God, nothing of that love for Him whom I cannot see like love for one I can see, and nothing of that attitude of mind which finds great delight in prayer. His laws, I know are fixed." Here is a man of culture, of trained intelligence, of doubtless commendable integrity, but not a religious man. For him the sad day has come of which Andrew White spoke when he said: "Sorrowful will it be for any people when there shall have come in them an atrophy of the religious nature, and when they shall have suppressed the need of communication, no matter how vague, with a supreme power in the universe."

Fortunately there are still thousands in whom this need is not suppressed, who in fact know no other need half so deeply rooted or half so often recurrent. The college preacher at Harvard a few years ago had come to him one morning a young man who was in great distress. His studies had seemed to dispell for him the Being toward whom he had been wont to draw in intimate fellowship. "Tell me," said he, "tell me if there is a living God." Recently in conversation with one whose mind for the first time has been appreciably set at rest regarding certain intellectual difficulties raised by religion, the fear was expressed that she might be led too far. Readjustment of creed carried to a certain point is a relief; carried beyond that it sets up an agony in the heart. As I looked into her countenance bearing traces of loss, subdued in its happiness, knowing plainly no joy so deep as that felt when it is

believed that in the unseen is the life that was the light of other days, and that there and here, sweetening and hallowing all, is the same great presence, it was borne in upon me how ardently some people demand to believe.

Sometimes I think there is as much encouragement as discouragement in the reluctance of people to overhaul their creed and adjust it to modern knowledge. It signifies not intellectual inertia always, nor indifference to truth as against error—the same people are critical and aggressive in every other direction—but an assertion of the need of the soul of companionship with the Eternal. That, it is felt, may be lost if one once severs relations with that wherein it was once had. Better that the wine of life be poured from bottles that are old than that it be lost altogether in transferring it to bottles that are new. Liberal religion, I believe, should rejoice in the hardness of its task. It bespeaks a task worth doing, that it really has something after all to clothe anew and present not out of keeping with the rest of knowledge, that the sense of the unseen and an inner religious experience are important in human lives.

Right here we witness a line of cleavage in many churches to-day. On the one hand there are in them those who are not conscious of any Other who shines about them with bright effluence, to whom worship is of the nature of intellectual activity always, just as passionless, just as contained as when they go elsewhere and hear presented themes of a wholly different character. Their ideal of the pulpit is the platform; their path to faith the path of reason; their notion of the church an ethical culture club. On the other hand, however, are those who are quite otherwise minded, who want of the church nothing so much as that it may be the means of inspiring in them a sense of divine reality, whose supreme delight is in the moment of prayer, who insist that the sermon be always lifted into that realm, the realm of worship. Be it scientific or artistic or literary that is not what they want. They want their thirst slaked through quaffing the feeling of communion with God.

It may be, I'll admit, that a deeper view would melt both these seemingly diverse elements into one, that the dominantly intellectual are not as a matter of fact so intellectual as they think, that what they are after, as the rest, is a flash of insight, a response of something here to something there, the conviction that in the direction of the largest needs and hopes of the soul lies truth. No man or woman, we may be sure, gets at the farthest, far away from such a desire. Sometimes we may think they do. We look abroad and we see men and women eating and drinking and making merry and apparently satisfied, or slaving and acquiring and rejoicing in the sense of gain and again apparently satisfied, or investigating and discovering and proudly boasting that they have no need of the hypothesis that there is a God, and once more apparently satisfied. But they are not wholly satisfied. Soon or late the time comes when something stirs and the verdict is affirmed, I have had enough both of pursuit and possession. It is all worse than vanity unless it opens into something more. Does it? At last, at last, the cry for faith!

We have spoken thus of the need of faith. Let us proceed further and consider its character. What is it like when men have it? To my mind we must note it in two of its aspects before we have seen the whole. There is the moment when the mood of belief is the sum total of our lives; and then there is the moment when, so to speak, it is the fluid in which all our thought and actions float. Faith has its meridian hours, times when it strikes the zenith in our souls—an example of which I find recorded in that beautiful poem of Mrs. Alice Freeman Palmer's, entitled Nightfall. She had spent "the dear, long, quiet, peaceful, summer day" in the shelter of her Boxford home. At length as e ening came on she went out an entered into the deep wo ds t hear the thrush sing. She passed far in, to the brook, stood by it, noted the grasses on its banks, saw the water softly slip along, heard its liquid note, the only

other sound to break the stillness, a murmur to the thrush's song to greet the night. Over and over like a bell her song rang clear. The awe and inspiration of the moment were unutterable. Seriousness, quiet, the radiance of things unseen stole into her countenance. Earth the dream, appeared to dissolve into the reality, the realm impalpable that encompassed it. Oh the mystery of being, of past, of present, of future, and the seeming beneficence of it all!

"I bow my knees and lift my heart
In thy great peace,
Thy Angelus, my God, I heed
By the still waters thou shalt lead
Till days shall cease."

That is the climax of faith, the moment of its fullest assurance, the time when it might be said, "Thou, God, escapest our knowledge, but thou dost not escape us, Some. it may be, never have that moment. Here is one supremely practical, courageous, thoughtful woman who did—with whom we may class most of the world's choice spirits, the poets in particular, the mystics all of them, Jesus pre-eminently. Said Browning in Abt Vogler:

God has a Jew of us he whispers in the ear,
The rest may reason and welcome; 'tis we musicians know.

Sometimes one is reading. He is struck by the significance of the fact or facts that have been related, that in the great intangible realm of existence these things happen; that the soul in man is thirsty to know what they mean; that it dreams in the strength of them, and issues forth from under their spell renewed in strength and with a touch of tenderness that was not had before. How it brings the Fountain of all that is near, and elevates the soul, in expectation and confidence and peace!

These are the moments when faith is dominant. Turn next to the moments when, as I have said, it is the fluid in which all our thoughts and actions float. Again I find a splendid illustration in the life of Mrs. Palmer. To me one of the most impressive portions in all that wonderfully impressive biography her husband has written is that which relates, sparingly and reverently, yet sufficiently impressing the spirit of the whole, the story of her preparation for the hospital where her life was soon to end in untimely death. She, it seemed, felt that that would be the case, that she was going to die. Notwithstanding she did not lament or pine. She superintended from her bed the sorting of her correspondence, directing to whom letters should be written. A few tokens she selected and gave in charge for immediate friends. For a moment slipping into a mood of reflection she said, rejferring to her nephew, "Bobbie will miss me." But issuing forth at once she counseled with wise, resolute composure that her husband should not grieve unseemly. They knew one another. Let there be thoughts of work, face forward, greeting the days, faring through them as though they had an abundance to give; soon enough they would bring them together again. Could the occasion be better described than as floating in the fluid of faith? What might not those moments have been without that! With it here are words and deeds which stimulate us and challenge us and provoke our verdict that it could not be wiser or better done.

You know how one goes and comes sometimes with, in the interstices of his life, some overmastering emotion. The youth in college speeds through the days with about him always some thought of his goal. The man in business, if, that is, he is strongly ambitious, rises and retires, eats and sleeps, wakes and plays forever against the background of his aspiration to get on. Something has happened to us; it is here in memory, the fringe of our sleeping and waking thoughts, if not the centre of them. Something is anticipated. By anticipation it is enjoyed as a kind of feeling of difference running through all we have to do. Just so faith operates in all who are believers. It denies the thought of finality the right to enter. It gives to the thought of parting the added thought of meeting again. It as emphatically supplies our lives with their character as our expectation of meeting here again affects our farewell to one another and to this place from Sunday morning to Sunday morning.

Faith, so might say the believers, is the fluid in which all our thoughts and actions float. It descended down to us from the brief, high, conscious moments of faith. They are the fountain; it is what has come therefrom. "Our faith," said Emerson, "comes in moments." "Yet there is a depth in those brief moments which constrains us to ascribe more reality to them than to all other experiences.' The vision vouchsafed is henceforth a light upon our pathway, and a burning hope within our soul.

Just a word as to the probable trustworthiness of what one at such times experiences. You know there are not wanting those who claim that these mystical, ecstatic moments are simply floods of unreasoning sentiment, that clear thought is swept away at such times and we are left only with pure emotion. Such is the verdict, however, almost exclusively, of none save those who have never had them. Those who have say quite otherwise, that then they see sublimely, that then they dimly but very certainly catch sight of most majestic reality. That way lies truth, at all events, such are wont to say.

Whether or not it does, of course, we can never be quite sure. Though certain it is that the dawn of about every great discovery announces itself in this fashion. Something at first confusedly begins to show. We follow it; it leads to reality. And certainly there are some very striking analogies in other fields. A traveler in northern Europe, for instance tells how he was impressed one day with the sight of a long line of deer, reaching as far as the eye could see, over the level plain, coming together from over thousands of miles of territory to this point to ford the stream on their way south. A feeling had stirred in those deer. They had not reasoned why. They had simply obeyed. It was leading them to reality.

What has been the history of mankind in the sphere of conduct? It has been on exactly the same plane. Long before men reasoned that they should be honest and chaste they knew that they should be. It appeared to them as a kind of strong impulse not to be denied. Modern inquiry and modern argument proving that honesty and chastity are imperative may confirm, may support. But they are late in the field. Vastly ahead of them was this blind, but sure tendency. It led to reality.

Now, one asks, may it not be precisely the same with religion? Here normally is this calm, spontaneous trust, a general feeling that all is well, a kind of not-to-be-put-down assurance that we fare to something better. May it not be that it shall be justified by the event, just as these other similar feelings, rising one knows not how, have been justified? May it not be that they represent the magnetic pull of something real and beneficent, the evidence of the strange attraction of the surprises that await us in the future, the world-old prophecy of the events that shall come to pass in the unknown?

"To acquire faith, though! how acquire it? one asks. For answer, turn again to that impressive sight, the migrating hordes on the plains of northern Europe. What were the conditions of those deer feeling their inclination thus to journey south? Some probably, we may say did not have it. They were following, say the least, and doing so much, doubtless, rebelliously. Inquire then why they did not have it; it will illuminiate the reasons for the others having it. It is most likely they were the feverish, the careless, the passionate of the flock, so that when this impulse of inclination whispered in them they did not hear it. They were too excitedly otherwise occupied. Or it may be they were of another type altogether, not rude, not heedless, not sensuous, but too intellectually serious. They were what we might characterize as heady, skeptically inclined, preferring to think things out rather than yield to any secret movement within. Naturally enough when they stopped to think they could see no reason why they should go. No; the leaders in that imperative migratory movement were of another stamp, were in the first place pre-eminently restful and simple of life, and in the second place naturally inclined to believe.

Two things dispel religious faith; two

things, conversely, nurture it and make it strong. The rationalist, for one, shall not have it. He wants to scrutinize everything and justify it to his reason; and we are in a world where emphatically that cannot be done. If one sets out to argue about this hope and deep pull on the soul, he finds quite as many things that make it seem ridiculous as that make it seem wise. Argument on the situation is about as effective as if those deer should have called a counsel to determine whether or not, on the whole, it was advisable that they should go south as some had said. The head is invaluable on the way, but something else, something else supplies the wisdom of our going.

Another who shall not have religious faith is the world lover, the self-intoxicated, the unmeditative, the easy-going, the sensualist. His bent is all for strong, varied, multiplied activity. His life is full of sound. Certainly he can no more hear the important things, that are never obtrusive, than it was possible for the busiest and most excited of those deer to hear the gentle whisper that meant the salvation of all of them.

Taking it all in all, I think we may say that the movement of the time is a movement away from faith. The vogue of science, on the one hand, is making us pre-eminently thinkers. We are in the attitude of distrust of falling back on the spontaneous, the instinctive. We would follow reason's guide and none other. Then again, on the other hand, every day is bringing us new pleasures, freedom to go there, freedom to do this or do that, a temptation to which we are not equal. It is absorbing us to the point of smothering out all the sweet, low music of the soul.

Faith prospers otherwise, where there is, on the contrary, simplicity in the first place, and to that added the will to believe. Simplicity, I take it, means not necessarily limiting the things in which we shall take an interest, but being always the master of our interests, not our interests the mater of ourselves. Thereupon we are quiet, at peace, true to the whole range of our being, attentive to the undertones as well as the tones. Simplicity! Could any other word so aptly characterise that brilliant, busiest of women of whom I spoke? Forever active, in a thousand ways, she was yet simple, always approachable, so that she heard the full orchestra of life, never the slave of any of its parts.

And not only simple was she; she also had the will to believe. Who could think quicker or farther? Who knew better the best of modern knowledge? Who was more fully in sympathy with the intellectual life of her time? Knowledge, however, she said to herself, is not all. Here within myself is this pull, this intimation, this response to another world, the world of faith, and sin be apart from that world life is meaningless to me, since I am dependent on it for strength and peace and joy, I cannot doubt it is a real world. She had the will to believe.

Verily with us, how we live, how we keep the balance of our powers, is the solution of the great mystery. In our light shall we see light.

VICTORY

By MARY E. MERRILL

Now in the glorious autumn, at the fullness of the year,
The rank and file of Nature seem to come from far and near.
The Asters and the Goldenrod are gathering in clans,
Tall stalks and pods of Milkweed, gray-bearded veterans.
They crowd along the roadside, they muster in the field,
They hold their purple banners high, to rough winds do not yield,
They boldly wave their yellow plumes, their leaves like lances wield,
Their bravery and their beauty are their defense and shield.
All are comrades in such gallant mood, no sign of life's decay,
Gold and purple like the sunset, promise of triumphant day.

The Unitarian Conference of the Middle States and Canada

THE crossed flags of the Dominion of Canada and the United States before the pulpit of the beautiful Buffalo church were genuinely symbolic of the very real fellowship which brought together November 10th for their twenty-fifth annual meeting the churches of the only Conference amongst Unitarians which frankly recognizes the more than national scope of our Unitarian work. Fortunately the place of meeting was one which made it easy for the Canadian churches to be well represented; Toronto had a fine delegation, and Ottawa, Montreal, and Hamilton were also represented.

The flags were the gifts of the Women's Branch Alliances of the Canada churches and the New York League of Unitarian Women; and it was fitting that the first session of the Conference should have been devoted to the interests of the National Alliance, and conducted under their auspices. Mrs. Richard W. Boynton, Director for Western New New York, made a graceful and efficient presiding officer, and an attractive program had been prepared under her direction. First, Rev. Elizabeth Padgham of Rutherford, N. J., spoke of "The Spiritual Side of Alliance Work" with much charm of manner and very much sanity and inspiration in her clear-cut thought. Mrs J. W. Sargent of the Lenox Ave. Church, New York, brought greetings from the New York League, and presented an interesting story of illustration in "Responsibility and Co-operation", from the history of that organization. Mrs. H. B. Harding of Hackensack, N. J., also represented the New York League, but the Associate Alliance of New Jersey as well. Miss Emma C. Low, President of the National Alliance was of course a welcome speaker, and set forth the worth of "The National Alliance and Its Work"' with most alluring grace. A "Roll Call" reporting of what is happening in the various branches in the Conference was a very interesting feature of the meeting, and revealed an unexpectedly large and widely ranging attendance.

Immediately after the Alliance meeting, the ministers of the Conference met for an informal, (the program said "frank and intimate") discussion of Conference affairs, of which no report is permissible: but with obvious good spirits the company gathered afterwards about hospitable tables spread in the Sunday-School room, with Mr. Boynton, minister of the Buffalo church, our genial host. About twenty-five ministers joined in this Conference.

Wednesday evening the Conference sermon was preached by Rev. John Haynes Holmes of New York and a large congregation gathered to hear him. His theme was "The True Value of Worship" which was presented in a thoroughly modern, unecclesiastical but pre-eminently vital and convincing manner: a frank and constructive insistence on the permanent need of the ministry of religion and the maintenance of public worship. Rev. A. R. Hussey of Baltimore assisted in the service.

Thursday morning's session began with a brief but effective address by the president of the Conference, Mr. Adelbert Moot of Buffalo, the appointment of necessary committees and the annual reports of the Treasurer, and of the Secrtary, after which the first formal address of the day was given by Rev. William S. Morgan, Ph. D., of Albany, on "The Peril of Pragmatism to Ethics and Religion." Dr. Morgan was evidently much at home with the literature of his subject, and with directness and lucidity presented his criticisms of what he called the short-sightedness of the philosophy now dominant in many circles. Dr. Morgan's paper was dis-

cussed by four speakers previously invited, but time failed for the more general discussion which usually attends the morning address of our Conferences.

The first speaker in discussion was Prof. Frank C. Doan, Ph.D., of Meadville who presented with delightful simplicity and engaging frankness the more attractive phases of what he considered the better sort of pragmatism,—admitting freely that there was a poorer sort. Rev. Robert J. Hutcheon of Toronto gave a most interesting and illuminating chapter out of his own experience as one who had been a pupil of Prof. William James, and an eager follower in the pragmatic school, but who afterward came to realize its inadequacy. Rev. Thomas R. Slicer, of New York, spoke with great force and no little wit in criticism of the pragmatic scheme, and for a sane insistance on essential idealism. The last speaker was Rev. Hans Haupt, pastor of the German Evangelical Church at Tonawanda, N. Y., whose presence with us was most welcome.

At the noon hour the Conference passed to a season of worship led by Rev. Charles E. Snyder of Franklin, Pa., whose service was reverential and devout.

The Ladies Benevolent Association of the Buffalo church had the next place on the program—to our unstinted delight—a most bountiful and finely served collation being spread before us at their hospitality.

The afternoon session began with business, and threatened at one time to have no other termination. Rev. Leon A Harvey, chairman of the nominating committee, reported the following nominations which were unanimously ratified by vote of the Conference: President: Adelbert Moot, Esq. of Buffalo; Vice-Presidents, Rev. Thomas R. Slicer, Rev. U. G. B. Pierce, Mr. W. W. Justice of Germantown, Pa., Rev. John Haynes Holmes, Rev. Franklin C. Southworth, and Mrs. M. A. Thomas of Toronto, Canada. Trustee for one year (to fill vacancy) Mrs. F. D. Hitch, of Newburgh, N. Y. Trustees for three years: Mr. M. T. Garvin of Lancaster, Pa., Mr. Emerson P. Harris of Montclair N. J., Mr. Walter U. Lawson, of Yonkers N. Y. Directors for three years: Rev. Alfred R. Hussey, Mr. William G. Williams of Rutherford, N. J., and Mrs. Robert H. Davis of New York.

The Special Committee on reform of method of nomination reported as follows through its chairman Rev. O. B. Hawes, their report being unanimously adopted:

"Recommended: that the nominating committee appointed at this meeting nominate, in addition to the regular officers, a nominating committee of three to serve for one year. That Committee, if elected, shall nominate at least one person for the offices of President and six persons for the office of Vice-President, and at least a number of persons for directors and trustees equal to double the number of offices to be filled, and finally it shall nominate at least five persons for a nominating committee to serve the following year, three to be elected. It shall further be provided that any name proposed in writing at least one month before the annual meeting by ten members of the conference as a nomination for any office, shall be put upon the official ballot by the nominating committee. The nominating committee shall send a full list of nominations to all churches of the Conference at least two weeks before the annual meeting.

Next in order was the report of the special committee appointed last year to consider the matter of Conference autonomy and the relation of the Conference to the American Unitarian Association and other missionary bodies. The Chairman of the Committee, Rev. Charles E. St. John being absent, Rev. W. C. Gannett reported in his stead. This report we publish in another column.

It was inevitable that a report so full of vital and even radical propositions should give rise to much discussion, and only a motion fixing time of its conclusion saved any shred of the afternoon for the program fixed for the session. Rev. O. B. Hawes, Rev. Elizabeth Padgham, Rev. Leon A. Harvey, Rev A. R. Hussey Rev. Thomas Clayton, Rev. F. C. Southworth, and Rev. R. W. Boynton were among those taking part in the discussion which waged mainly about the

proposition dealing with the Conference's assumption of a larger share of responsibility in missionary work. Finally it was voted that the report be referred back to the committee to be printed and distributed among the churches, and made the regular business of the next conference: but on motion of Dr. Gannett the propositions providing 1. for the appointment of an executive committee, 2. the welcome of the churches for more frequent visits from the Secretary: 3. the appointment of a committee on Parish life, and 4. a more cordial support for THE UNITARIAN were immediately adopted.

The afternoon's session concluded with a vigorous address by Rev. E. A. Rumball of Rochester, on "A Rational Independency in an Effectual Fellowship." Mr. Rumball had some positive convictions regarding our methods of admitting ministers into our fellowship and our general manner of associated enterprise which he presented with clarity and precision, and, had time permitted, doubtless an animated discussion would have followed him: but at a late afternoon hour the Conference adjourned until evening.

Thursday evening's session was a platform meeting of ringing and stimulating value. The general topic was "Our Living Faith". Rev. Samuel R. Calthrop of Syracuse, spoke first, of "The Eternal God", a noble address which we publish elsewhere. Rev. Charles E. St. John was down to speak on the second topic: "The Divine Fact of Humanity", but in his absence Rev. C. W. Casson of Boston, who brought the greetings of the American Unitarian Association, spoke effectively and well, insisting upon this as the central issue of our living faiths. "The Glory of the Christ Ideal" was sympathetically and winsomely presented by Rev. Eugene R. Shippen, of Lancaster, Pa., and Rev. Thomas R. Slicer, of New York, closed the evening's cumulative program by a peculiarly inspiring and exalting address on "Immortality as an Achievement".

Friday morning's session was devoted mainly to interests of young life in its relation to the church: and three speakers of distinctly different and yet sympathetic gifts treated of three kindred aspects: Rev. Elizabeth Padgham spoke of "The Church and the Growing Girl": Rev. W. Delos Smith, of Hamilton, spoke of "The Church and the Growing Boy" and Rev. L. Walter Mason spoke of "The Part of the Parent in the Religion of the Child." After these addresses came a pleasing paper on "Hymns of the Liberal Faith" by Mrs. E. H. Babbitt of Concord, Mass.

The attendance at all the sessions of the Conference was good: that in the evening session, was very good; and Thursday evening a Conference collection of eighty dollars was taken up. The following resolutions were approved by the Business Committee and unanimously adopted:

Voted: That this Conference heartily commends to its churches the appeal of the American Unitarian Association for the raising of money for the purchase and equipment of an auto-van to be used for summer out-of-doors missionary services.

Voted: That the hearty thanks of the Conference be extended to the Alliance Branches of Canada for the gifts of a Canadian flag, and to the New York League of Unitarian Women for the gift of an American flag. These two flags displayed together at this meeting, and to be so displayed at all future meetings of the Conference not only witness to the international character of our organization and works but also serve to express our profound wish and prayer for abiding international peace.

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A New Treasurer for the Middle States and Canada

Much to the regret of us all, Mr. Fisher A. Baker has resigned from the Treasurership of the Conference of the Middle States and Canada, after a faithful and generous service of a full term of years. At a recent meeting of the Board of Directors, Mr. Cyrill H. Burdett of Brooklyn, was elected Treasurer in his stead.

Report of the Secretary of the Unitarian Conference of the Middle States and Canada for 1909

THE American Unitarian Association appropriates a larger sum of money each year for missionary work in the territory covered by the Conference of the Middle States and Canada than in any other section of the country. That this is not because we are poorer than other sections is of course evidenced by the fact that the churches within our Conference give back in contributions to the Association each year a sum of money practically equal to that expended in this Department; and that this is not because of the geographical spaciousness of our Department is plainly discovered on comparing our area with that of Departments lying west and south of us. The circumstance is due, of course, to the fact that in our Department is crowded a larger population, and exist social and industrial conditions more conducive to missionary enterprises than elsewhere; the missionary challenge is keen within our borders, and fortunately the spirit of our workers and the contagion of our churches already strongly established is vitally contributory to this state of things.

Just at present the most aggressive activity for church extention in our Conference centers about Pittsburgh. Pittsburgh itself is very much alive, these days. In certain respects it is the most dramatically growing city in the Union, and this in profoundly significant as well as in superficially sensational ways. The story of the Pittsburgh church, itself, is an instructive chapter in our missionary enterprise, had we time to review it. More recently the building up of the church in *Allegheny*, now a part of the greater city, has most interesting aspects. Started three years ago, through the energy and enterprise of Mr. Clayton, it is now completing its beautiful and fortunately situated new church building, which will be ready for occupancy early in the new year. With the entering of its permanent home we are sure that a new career of achievement will open to it.

At *Homestead*, a near-by suburb of Pittsburgh, a new enterprise was launched a year ago through the kindling zeal and missionary passion of Mr. Tischer, then a layman, busy weekdays at his trade and as a teacher in a Pittsburgh trade-school, but finding time to visit homes, distribute tracts, and rally a congregation in the Unitarian name for which Dr. Mason of Pittsburgh preached Sunday evenings, but over which Mr. Tischer assumed all pastoral responsibility. Last May the American Unitarian Association voted an appropriation which makes it possible for Mr. Tischer to assume all the pastoral functions, including preaching, and the fellowship committee of the Department has recently admitted him into our ministry.

Mr. Tischer has also assumed charge of the work in *McKeesport*. Here our church has suffered many reverses; and more than once has felt forced through the stress of adverse circumstances to "haul down its flag." But it evidently has a flag of the sort that won't stay down, and under Mr. Tischer's leadership it is again carrying on activities with courage and optimism.

Seventy miles away from Pittsburgh, in another state, but almost of the same frabic of growing industry, is the rapidly growing city of *Wheeling*, metropolitan city of West Virginia, and here through Mr. Clayton's versatile activity an alert society was also established two years ago: which is now ready to settle a minister of its own.

But the church in Wheeling was not destined to remain long our sole liberal church in West Virginia. In the winter of 1908 the American Unitarian Association sent Mr. Clayton, as Billings lecturer, to visit several large cities in

the state. The final fruits of that missionary journey have not yet been gathered,—cannot yet be estimated, we are sure. But the first fruits are the gathering of a promising young society at *Morgantown*, March 5th, when the Secretary had privilege of being present. Morgantown is a beautiful city on the Monongahela, growing rapidly in population as are all the West Virginia cities, and chiefly significant as the seat of the State University, where about sixteen hundred students are in attendance. The American Unitarian Association recognizing the importance of this missionary point, is supporting the movement most generously, and Rev. Alfred Free, formerly of Florence, Mass., a man peculiarly fitted for the place, has been put in charge. Already the results are most encouraging.

The society at *Franklin*, Pa., organized last year under the leadership of Mr. Snyder is proving a field of substantial promise. Mr. Snyder has made for himself a place of influence in the community beyond the border of his own congregation; and has won for his church the confidence and respect of the community. It is hoped that before very long this society may find it possible to assume for itself a permanent church home.

In the vicinity of New York several missionary enterprises deserve note. At *White Plains* a series of services, held under the auspices of the Conference have developed in a rather unexpected manner. An interesting and determined group of people gathered together to continue liberal services, but felt it wisest, all things considered, to organize as an undenominational church, taking the name of All Souls, and seeking fellowship with the Congregationalists and Universalists, as well as the Unitarians. A pleasant place of meeting has been secured on the main business street, and regular morning services are being held, each alternate meeting being conducted under lay leadership and the other services being conducted by clergymen from the three denominations whose fellowship is sought. The future of this society however must be worked out as a neighborhood church, and progress cannot be rapid until a church building and a resident minister are secured. The young society at *Summit, N. J.* holds its own staunchly, and may before very long possess itself of a church building. A series of services have just been begun in the *Washington Heights* section of New York, where a large and rapidly growing population seems to demand a venture on our part. A generous appropriation from the American Unitarian Association makes this enterprise possible and the ministers of the greater New York churches take turns in the conduct of the meetings, the Secretary of the Conference having general charge. While too early yet to prophesy results, all indications seem full of promise.

The missionary enterprise at *South Brooklyn* has presented problems which have baffled considerably those interested in its behalf. Our society is located in the midst of a large population, to a great measure of the mechanic and artisan classes. Mr. and Mrs. Baker have brought into the work a heroic passion of service, and with much ability and industry have directed its course. A small group of people have been interested, a Sunday School organized, and a Woman's Alliance branch gathered. The membership in all cases is made up chiefly of people who could not probably have been gathered into any other church movement, and what Mr. and Mrs. Baker are giving them is of ennobling and permanent worth. Yet the members are few; the expenses involved considerable and the ratio of growth very meagre and it is doubtful whether the Association will feel justified to continue its appropriation unless larger results come to light. It is fair to say, however, that the Directors of the Association leave the responsibility of final decision upon the Directors of this Conference and the ministers of the other churches in Greater New York.

I regret to conclude this review of our missionary work with the statement that our church in *London*, Canada, has suspended services, the American Unitarian Association not deeming a continuance

of its appropriation justified. We hope, however, that at some later time the work may be resumed under more favorable conditions.

We have to record the completion, since our last report, of a beautiful church home for our society in *Lancaster*, a fine building of stone in dignified and graceful achitecture, and well-equipped for all parish needs. Under Mr. Shippen's leadership this society is making substantial progress toward self-support. As already stated the society in *Allegheny* is also soon to enter its new building, also a stone structure of most worthy construction. *Unity Church* of *Brooklyn* is erecting a parish house on a lot adjoining its building which will be ready for use early in the New Year, and soon after its completion the erection of a new church in place of the somewhat outgrown auditorium now used will begin.

The changes in our ministerial ranks this year have been comparatively few. Two men have left our company to take up work in New England,—Rev. Henry Goodwin Smith of *Ottawa* who has gone to Northampton, Mass., and Rev. A. L. Robinson of *Newburgh* who goes to Newton Center. We shall miss them both.

Rev. George L. Sprague of *Dunkirk* has resigned to enter into congenial service which still permits of his residence in that city, and for the present he still supplies the pulpit there. Rev. L. M. Greenman has resigned from the pastorate at *Yonkers*.

The Newburgh society has quickly found a successor to Mr. Robinson, the Rev. Alfred J. Wilson who has recently entered our ministry from the Congregationalist fellowship,—a young man of promise and attractive gifts. Ottawa and Yonkers are still seeking pastors.

Rev. William S. Barnes of *Montreal*, after a long and noble pastorate, has asked to be relieved of the burden of active ministry though remaining with his people as Pastor *Emeritus*, and the Rev. Frederick R. Griffin from Braintree, Mass., has taken up the pastorate under most fortunate auspices. We are glad to have the increment of his virile personality added to our Conference forces. We are fortunate, too, in another recruit from Massachusetts, Rev. Alfred Free who takes up the very important work at Morgantown, West Virginia, a man of ripened experience, great versatility of gifts, and the sort of alert enthusiasm that accumulates with years. We are glad also to welcome Mr. Tischer of Homestead into the ranks of our established ministry.

The one discouraging feature of our Conference work is the unfavorable condition of our Conference finances. For many years we have been spending annually more than we have received from the churches; and the accumulating deficit has been concealed from us only because the Conference has had for fifteen years or more a tidy little sum in its treasury left over from a fund given us in the settlement of the affairs of a disbanded society. This balance, however, is now nearly exhausted: and our expenditures this year have exceeded by about $370 our total receipts of the year, while our balance carried over to next year is only $915 as against a balance of $1155 brought over from last year. This deficit is manifestly not due to any loss of real interest in our missionary work, or disaffection with our present administration. The gifts from the churches this year are $237 in excess of the gifts of the year previous: and the gifts of that year were slightly in excess of those of the year preceeding. Several causes enter in to explain the fact: the larger demands of other denominational enterprises upon our churches: the increase of our Conference expenses to some degree: certain local conditions which have substantially reduced our gifts in certain localities;—the explanation of causes is not difficult.

But we care not so much to explain causes as to remove them. And a careful analysis of our treasurer's report convinces me that the chief cause of our embarrassment is very local and one that ought not to be hard to put away. Our Conference contains 52 societies; of these 32 contributed something to the Conference this year; 20 did not—something over a third being recreant.

Of this twenty, 9 gave last year, 5 are new societies still in the formative stage, but quickly will be glad to assume their share in our denominational work: 6 simply have not yet got the habit of co-operation.

Looking a little further into the treasurer's figures, I discover that whereas 32 churches gave this year, 34 gave last year —though this year's total was the larger. 9 churches gave more this year than last —a total of $226.40 to the good. 7 churches that gave nothing last year gave an aggregate of $241, making the total of such gain $468.

On the other hand, 3 churches gave less this year than last, to a loss of $72,— and 10 that gave last year failed utterly, to an aggregate of $154, making a total loss of $226. When this sum is offset against the gains above mentioned we have left a net gain of $239. This is encouraging,—but it does not wipe out the deficit.

But if every church that has given either this year or last year, or both, would next year give the maximum of the two years' gift (what it gave the year when it was most generous, *i. e.* most itself) and then add five dollars to that gift for grace; and then if every church which did not give either year would give next year to an average of ten dollars, why, there would not be any deficit for 1910—and the stress of the increment would not be hard on any one.

I have not the least doubt in the world but that the people in our churches are gladly willing to give to the Conference all that is necessary to maintain its work, if they can only understand the case. The demand is not for great self-sacrifice, for a crusade of begging that shall wring men's hearts to the test of straining generosity. Not at all: the burden we have to bear is a very light one if fairly and generously shared. What is needed is only *attention to the circumstance*; heed to the demand; and a little thoughtful diligence on the part of that "committee of one" who stands in each church as its commissioned agent of the larger cause, and the more than local loyalty—the parish minister,—that his people have their chance to bear their part—and the thing is done.

It would be a pity indeed if this Conference, of all the bodies in our fellowship, with its teeming populations and massed wealth, with its exhilerating challenges of service, and its dramatically alluring opportunities of accomplishment, with its noble traditions and its urging prophecies for the future, should have to reduce rather than expand its activity, because of shrinking resources. Rather do we look forward to larger things—and we are ready to share the burdens that can make them possible.

George H. Badger.

A German Professorship at Meadville

Some of the readers of The Unitarian have doubtless already seen my appeal in the *Christian Register* for $5,000 for the Meadville Theological School to enable it in co-operation with the Liberal German Churches of the Central West to establish a German Professorship. I wish to announce now that in response to this appeal one-half of the amount necessary has already been subscribed. In other words, the sum of $2,500, remains still to be secured in order that the trustees of our school may accept the proposal of the German churches and make this interesting international interdenominational experiment. No proposition of this kind has ever been made to our school before. No company of non-Unitarian churches of any name, except those whose traditions of theological scholarship had been made by men like Wellhausen, Pfleiderer and Harnack would venture to make such an offer to a school which had been founded by Unitarians. But these independent German Churches, scattered widely through the Central West, have not only proposed to adopt our school as their own on condition that such a professorship shall be established, but have actually raised $1,500 a year for five years for this purpose. In the belief that we shall be able to do our part they are now looking for a man. The $2,500 which remains for us to raise means only $500 a year. If no benevolent reader of these lines is able

to subscribe the entire amount are there not five who will give each $100 a year, or ten who will give $50 or twenty who will give $25 or fifty who will agree to give $10 annually for five years?

The Meadville School does not ask this money for itself, though it will enrich its curriculum and broaden its horizon. It asks it that it may help to rescue from isolation and bring into relations of helpful co-operation two groups or independent forward-looking churches in the Middle West neither of which is at present conscious of the existence of the other. Is not the year of the Berlin Congress a fitting one in which to launch an undertaklng of this kind? Please notify the undersigned at Meadville, Pa., at your earliest convenience how much you will subscribe and make your checks payable to the treasurer of the school, Mr. Edgar Huidekoper.

F. C. Southworth.

Summer's Aftermath

I have walked by the marge of the noble sea,
And climbed the heights of splendid hills,
And watched how day's dying rhapsody
The glory of mountain or sea o'er-fills:—

I have felt the heart of Nature throb:
I have heard the music of murmurous wood:
In spaces wide watched the night-stars orb
Their wonder of splendrous multitude:

And I leave not a shred of it now behind,
Tho' the days of Nature-zest are o'er,
And in City's cramping wall confirmed
I can drift in these idle joys no more.

But the wealth of their glory still shall last,
I shall lift my eyes from wearying care
And my heart glimpse again the Ocean vast,
And my soul breathe its fill of mountain-air.

And a something of life that is large and free
Shall broaden the worth each day shall mean:
For the clinging memory of that sea,
And the splendid lift of the hills I have seen.

The South Brooklyn Branch Alliance is to hold a Fair on Dec. 17th and 18th at Unitarian Hall, Fourth Ave., and 53rd St., Brooklyn. Any gift would be very acceptable. Also second hand clothing. Sent to Mrs. H. S. Baker 324 Fifty-fifth St., Brooklyn, N. Y.

Report of Treasurer

Fisher A. Baker, Treasurer, in account with the Unitarian Conference of the Middle States and Canada, as of the date of November 1st, 1903, to November 1st, 1909.

RECEIPTS.

Balance from last year	$ 914.01
American Unitarian Association	1500.00
Secretary, for preaching	65.00
First Unitarian Church, Albany, NY.	5.00
All Souls' Church, Washington, D. C..	49.85
Meadville Independent Cong. Church Penn.	49.40
Unitarian Church, Rochester, N. Y.	100.00
First Unitarian Congregational church Yonkers, N. Y.	22.00
New York League of Unitarian Women	10.00
Fourth Unitarian Church, Brooklyn	15.00
Church of the Messiah, N. Y. City	400.00
First Unitarian Church, Philadelphia Pa.	200.00
First Unitarian Society, Ithaca	9.90
First Unitarian Church, Rutherford, N. J.	10.00
First Unitarian Church, Brooklyn, N. Y.	300.00
Unitarian Church of the Redeemer, New Brighton, N. Y.	10.00
Unitarian Congregational Society, Syracuse, N. Y.	100.00
Unitarian Church, Hackensack, N. J.	9.90
First Unitarian Society, Plainfield, N. J.	29.90
Unitarian Society, Passaic, N. J.	24.90
Unitarian Church, Montclair, N. J.	30.95
Second Church, Brooklyn	
Unity Church, Brooklyn	71.67
First Independent Christian Church, Baltimore, Md.	40.00
	50.00
All Souls' Church, Elizabeth, N. J.	5.00
All Souls' Church, New York City	500.00
Unitarian Church, Gouverneur, N.Y.	5.00
Unitarian Church, Barneveldt, N. Y.	5.00
Unitarian Church, Ridgewood, N. J.	10.00
Church of Our Father, Ottawa, Can.	15.00
Church of the Messiah, Montreal Can.	32.25
First Unitarian Church, Buffalo	90.00
Unitarian Church, Troy, N. Y.	24.95
Unitarian Society, Germantown, Pa.	15.00
Unitarian Society, Toronto, Canada	30.00
	$4749.68

DISBURSEMENTS.

Salary to Secretary	$3000.00
Headquarters Expenses	650.00
Printing	22.00
Telephone account	47.74
Coal	35.37
Travelling expenses of Secretary	423.75
Appropriated for summer preaching in New York in 1908	10.00
	$4188.86
Balance on hand	$ 560.82

New York, November 5th, 1909.

FISHER A. BAKER, Treasurer.

Report of the Committee

On Denominational Relations, Etc., Presented at the Buffalo Meeting of the Unitarian Conference of the Middle States and Canada, November 11, 1909

A committee of seven was appointed at the last meeting of our Conference to suggest a substitute for the "autonomy" plan as proposed by Mr. Eliot and to examine the whole relation between the Conference and the denomination at large, and to report at this meeting. The Committee consisted of Mr. St. John of Philadelphia, Chairman, Mr. Garvin of Lancaster, Mr. Forbes of Brooklyn, Mrs. Loud of Montreal, Mr. Southworth of Meadville, Mr. Gannett of Rochester, and Mr. Moot of Buffalo, the President of the Conference.

The Committee took its work seriously. The latter part of the task entrusted to it was interpreted as a desire for suggestions looking to the general invigoration of the Conference. It felt that an opportunity had opened for promoting real increase of Conference interest and efficiency in all parts of its life. A long correspondence was carried on between the members last Spring; and since then an effort has been made to gather ideas from ministers all over the field. At the last moment, to the regret of all, the chairman, Mr. St. John, was unexpectedly prevented from attending this meeting. In his place Mr. Gannett was requested to draw up and present the Committee's report; and the suggestions now offered have been twice considered and discussed by those of the Committee who are present, four members of it, since coming to Buffalo.

The suggestions fall into three groups:

I. Suggestions looking to increase of Conference Responsibility.

II. Suggestions looking to increase of Missionary Activity within the Conference.

III. Suggestions looking to increase of Fellowship and Co-operation between the Churches of the Conference.

Four suggestions under the first head, three under the second, six under the third.

I Suggestions looking to increase of Conference Responsibility

1. *The question of the Conference paying its Secretary's salary.*

On this point your Committee is divided. All have been heard from. *Two* of the seven would prefer that the Conference pay *none* of the salary—that it be paid wholly by the American Unitarian Association. This, of course looks rather to lessening than increase of Conference responsibility. *Four* would prefer that the Conference pay *whole* of the salary; this not by increasing contributions from the churches, but simply by each church specifying a larger part of its contribution than now for Conference Headquarters expenses, and sending a smaller part to the American Unitarian Association. *One* would prefer that the salary be paid as now, *half* by the Conference, *half* by the American Unitarian Association. Of the six members whose first preference has just been given five, and presumably all, indicate the present way as their *second* choice.—This is the only point on which those of your Committee who are present at this Conference, differ: it has to be submitted to your judgment in this tri-partite form. Whatever the decision as to this point, the Committee present unite in the rest of the Report.

2. (And this the second is the most radical suggestion offered,—of course, it will have careful discussion.) *Our Conference Field-work to be initiated, not as now by the American Unitarian Association, but to be planned, supervised and controlled by our Conference Directors and Secretary, in friendly consultation with the American Unitarian Association.* Such plans to be submitted by our Secretary to our Directors at the beginning of each quarter or half-year.

This Field-Work to be financed by the American Unitarian Association's assigning back to the Conference for the

purpose as much as may be needed of the Conference's yearly contribution to its treasury, according to estimates agreed on between the American Unitarian Association and the Conference Directors

3. *An Executive Committee within our Board of Directors*, to be appointed by them for closer and easier co-operation with the Secretary and for general facilitation of business.

4. *Mission-work Collections.* The churches of the Conference to be urged to collect and forward their missionary contributions for the year—both the part to be sent to our own Headquarters and the part to be sent to the American Unitarian Association treasury—between the date of our Annual Meeting and the first day of March; and to systematize as far as possible the whole business of their missionary offerings.

II Suggestions looking to increase of Missionary Activity within the Conference

1. *Our Secretary to become more of a Field Agent,*—to give a larger proportion of his time and activity to new places and the initiation of interest; this to be done as said before, under plans and supervision of our conference Directors, and in consultation with the American Unitarian Association.

2. *Our churches also to welcome more frequent visits from the Secretary*; the smaller and outlying churches to receive a visit from him, whenever possible.

3 *The churches themselves to attempt more of local missionary work, and in two ways:*—By opening preaching-stations both in the cities, and in neighboring towns,—two or three churches and ministers uniting perhaps in such attempt; the necessary traveling expenses to be met either by the churches so co-operating, or by Conference funds under approval of the Directors.

And again, by the larger and stronger churches of the Conferences sending their ministers out for a week once a year, or twice a year, as mission-workers, to visit new places and also the smaller churches; this at the expense of these larger churches, if they are willing, as part of their missionary offering.

All of these local missionary efforts, both kinds, to be undertaken in co-operation with the Secretary, and perhaps under arrangements made by him.

III Suggestions looking to increase of Fellowship and Co-operation between the churches of the Conference

1. *A Committee on Parish Life* to be appointed at this meeting of the Conference, to collect the experience of the churches and all kinds of suggestions for the common good; this through a circular of queries to be drawn up by the Committe and sent to the ministers to be answered by them, if they are willing, and answered in consultation with their people, —so that the *people* in every church, those who cannot come to the Conference meetings, shall feel themselves a little more in touch with their Conference. The returns thus gathered to be collected and summarized by the Committee, and reported in some general form at the next meeting of the Conference, with a whole session to be assigned to their discussion.

2. *An Experiment of Parish Exchanges* once or twice a year. More frequent exchanges between our ministers are strongly recommended, anyway; but by "Parish Exchanges" something more is meant than the common preaching-exchange between two ministers,—namely, that each minister should be accompanied by his wife, when he has one, and three or four parish representatives, perhaps one of the church trustees, the presidents of the Womens' Alliance and the Young People's Religious Union, and the superintendent or secretary of the Sunday School; a *Saturday-Sunday-Monday* exchange, allowing opportunity for easy hospitality, for one or two social or experience meetings, and an extra Sunday service.

3. Another and more elaborate experiment suggested by Mr. St. John, what he calls *a "Fellowship Week"*, is submitted to the Conference by the Committee, without recommendation or prejudice. Here it is in his own words: "Let each church once a year have a Fellowship Week, that is a week of service by an outside minister, starting, if possible, with an exchange,—if not with exchange, then with a special Sunday

evening service. During the week have daily meetings,—the Alliance, the men, a Social, the Young People's Religious Union, the Sunday School, every local organization attended and advised by the visiting minister and others. Such a Fellowship Week to include Conference meetings, when they happen to fall due. City ministers to go to the smallest places for this purpose, and country ministers to city churches; each can impart something and learn much."

4. Another suggestion is strongly urged by Mr. St. John,—what he calls *the "'Church Message"*; and this is also submitted by the Committee without either recommendation or prejudice. In his own word again: "Let each minister or church once a year write his *heart's message* 'to all the churches'—a message from one hundred to three hundred words long. Let all be printed in the UNITARIAN, and let each minister read them from his pulpit, as he sees fit; best, if each would read *one* every Sunday, announcing the name of the writer and church, and reporting to the writer when his letter is used. Using one a Sunday, these would be enough to last the year round." Mr. St. John thinks this custom would have a real effect in warning the interest of the churches in each other.

5. In the interests of Church Fellowship, *the monthly calendar, issued by the American Unitarian Association* through Mr. Casson, is recommended for adoption by those of our Middle State Conference churches that have no other preferred monthly calendar already in use.

6. Finally, *as to our Conference magazine*, "THE UNITARIAN", so-called, it is recommended,—

That effort be made in our churches to increase its subscription list by one third, to the end that the magazine may be strengthened and bettered;

That our Secretary be heartily thanked for having made it so useful an instrument as he already has made it under the difficult circumstances of its beginning.

That it be made, if possible, more a magazine for the layman and the home, with greater variety in its contents.

All of which is respectfully submitted by your Committee in the belief that, if these suggestions or something like them be approved by the judgment of the Conference, they will work strongly for the invigoration of the Conference life and efficiency.

W. C. Gannett, *chairman protem*
Adelbert Moot
Franklin C. Southworth
Mrs. J. W. Loud

The other members,

Charles E. St. John, *chairman*
John P. Forbes
Milton T. Garvin

not being present at this Buffalo meeting

———o———

World Congress of Free Christianity and Religious Progress, Berlin, Aug. 6 to 10, '10

Under the title given above the Fifth Congress of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers will be held in Berlin and other cities of Germany in the summer of 1910 by invitation of The German Protestant Association (Der Deutsche Protestantenverein), The Friends of the Christian World (Freunde der Christlichen Welt), The Friends of Evangelical Freedom in the Rhinelands (Freunde der Evangelischen Freiheit in den Rheinlanden), The Friends of Evangelical Freedom in Hannover (Freunde der Evangelischen Freiheit in Hannover) and other associations.

These meetings promise to be of exceptional interest. A large number of the most eminent liberal theologians and teachers of Europe, America, and Asia, representing a score of religious fellowships and many divers nationalities, have accepted invitations to address the Congress on themes of immediate interest in the domain of critical scholarship, theological speculation, practical ethics, and social reform. Full programmes of these meetings will be published in the near future. While German French, and English are the official languages of the Congress, to facilitate better understanding translations of the more important papers will be furnished the delegates. It is anticipated that several hundred of the latter will be of

English speech, and that among the generous hospitalities furnished by their German hosts will be guides and advisers familiar with both tongues.

Special Tour. To insure a large attendance of American delegates and provide for their comfort and enjoyment during their journey to the Old World and return, an arrangement has been made through Messrs. Thomas Cook & Son, the well-known tourist managers, who had charge of the transportation facilities for the last International Congress held in Boston in 1907, for a *Special Tour*, which will especially commend itself to those whose time and means and knowledge of foreign language are limited, and also to those inexperienced in foreign travel. It is proposed that the members of this special party leave Boston about the middle of July, 1910, and carry out as near as may be the annexed itinerary of travel.

Cost of Tour. This special tour will be of 52 days' duration, at a cost of $375.00, embracing England, Holland, Germany, France and Belgium.

The advantages of being a member of a personally conducted party are its entire freedom from care, annoyance, and responsibility, economy of time, and definite cost, which enables much more to be accomplished than by the individual traveller.

The fare includes minimum first-class ocean passage out and home, second-class railroad fares, with first-class steamer accommodation in Europe, accommodation at first-class hotels, with meat breakfast, table d'hote lunch and dinner, transfers of passengers and baggage, drives and excursions as per itinerary, fees, except on Atlantic liners, and services of competent conductors from arrival at Liverpool to departure from Antwerp.

The entire cabin accommodation of the steamship "Winifredian" (or its sister ship, the "Devonian") has been reserved for this party. This provides for 150 members. As the number is likely to be exceeded, prompt application should be made.

Members of the party desiring to return by a later steamer of this or another line of the same grade can be accommodated, but we should be informed at once of the intended date of departure.

Sixty-six pounds of baggage allowed free, for each traveller, on European railways. Overweight charged for. Small hand baggage not included.

The Hungarian and Theodore Parker Anniversaries. A special Tour is being arranged for Unitarian delegates who desire to attend the four hundredth anniversary of the Unitarian Church of Hungary next summer. The route will be the same as the Special Tour outlined as far as Munich, August 16th. Thence to Linz, and by rail or the river Danube to Vienna; to Budapest; to Koloszvar. Return to Vienna or Fiume; to Venice; to Florence and Commemorative Anniversary services at Theordore Parker's grave. Thence to Rome, Naples, and sail for America, or to Genoa; the Italian Lakes; Milan; (St. Gothard Tunnel) to Lucerne: to Paris, Antwerp, and sail for America. This Tour, which is subject to changes of route, will take from two to three weeks longer than the General Tour. Information as to cost, etc., furnished to inquirers.

Amongst Ministers

Rev. G. W. H. Troop has been called to the church in Ottawa, and will begin his pastorate immediately.

Rev. Howard A. MacDonald of East Lexington has been called to the church at Hood River, Ore.

Rev. Sidney B. Snow has accepted a call to the church in Concord, N. H.

Rev. M. F. Ham has been called to the church in Reading, Mass.

Rev. D. M. Wilson of Northfield, Mass. has accepted a call to the church in Kennebunk, Me.

Rev. J. H. Weeks has accepted a call to the church in Houlton, Me.

"The more the question is discussed, the more evident it appears that Eliot and Gordon have many sympathizers in circles strictly evangelical."

Unitarianism---A World Religion

Ex-Gov. Curtis Guild Jr. and Pres. David Starr Jordan at the New York Unitarian Club

THE first meeting of the New York Unitarian Club for this season was held at the Hotel Manhattan, Wednesday evening, November 17, and it certainly opened the year with happy auguries. About eighty people were seated at the tables, and three distinguished speakers filled the program of the evening. They were all laymen: and all paid their compliments in fine humor to the clergy, who were well represented in the audience. The President of the Club, Mr. Cyril H. Burdett, was happy in his introductions and found his opportunity of interjecting a very eloquent discription of his recent visit to the far west.

The topic of the evening was "Unitarianism —A world Religion" and the first speaker was President David Starr Jordan of Leland Stanford University Cal. Pres. Jordan's manner of address was quiet and direct, and all the more pleasing and convincing on that account.

"When I first received an invitation to speak to-night," he said "I accepted without raising any question what the topic was to be. I don't remember whether the request to speak said it was "Unitarianism, a Universal Religion", or "Unitarianism the World-wide Religion." That it will be a world-wide religion I do not believe. But that Unitarianism is a permanent form of religion I have no doubt at all. I remember a few years ago a Catholic priest made the remark that there would soon be only two religions, Unitariansim and Catholicism; the religion of the intellect and the religion of authority. Perhaps: we don't know. And yet we have pretty nearly reached that condition already.

"Unitarianism is the faith of those who believe that the reason is man's final authority in religion. And to this group all our Protestant churches logically belong, because when the idea of Luther that everybody have the liberty to make his own private interpretation of scripture was established, it fixed Protestantism as a form of Unitarianism in so far as the Protestant denominations keep to Luther's principle.

"Unitarianism in that sense means that a man is individually to decide on what he shall believe, that he is individually responsible for his own soul and he can't throw the whole thing back on the church Every man must be in some degree "the master of his own fate and the captain of his own soul" and if he is shipwrecked while he is master and captain it is his own fault.

"The other religion, Catholicism, must be the religion of the weak and the poor, or the great body of people that cannot think for themselves or cannot act for themselves through the misfortune of heredity or training. So with a religion like that the priest must know things that the laymen do not know. The word "mysterious" can apply to that religion. In our religion the laymen know just as much as the minister. The minister is a layman in the practical sense of the word. In other words, the work of the Unitarian must be done by the man himself and not done for him by the outside people. Wisdom is knowing what one ought to do next, and Virtue is doing it, and Religion is the motive or authority behind the knowing and the doing,—the reason why one ought to know what is best to do.

"The religion of Unitarianism is knowing the reason why one ought to live a clean life, why he ought to live a strong life, why he ought to make his strength helpful for others.

"To the Unitarian, forms, ceremonies, symbols of any kind have no value. We may like a certain act or a certain form of words; music may appeal to us. All

those things are symbols,—therefore of little consequence. There is no value in any particular form or ceremony in itself. Every Unitarian has a creed of his own because his is a religion of the individual. A church isn't anything in particular to a Unitarian,—not much more perhaps than this Club, only a little more permanent. When the preacher is gone, or a leader, then the Unitarian is free to go some here else, or to do some other thing.

"The word Christianity is used in various ways but I suppose that those who claim to have some connection with the teachings of Jesus are entitled to the name Christian. In regard to Jesus, I believe that Unitarians certainly recognize that he was a remarkable man, he spoke to various people, mostly illiterate, whose words have been repeated to us by men who did not very will understand them, recorded in a language which he did not understand. Nevertheless these words have had a great effect upon the religion of the world. This is one reason why the Unitarians think so highly of him. After we eliminate those things which are very likely erroneous we have a doctrine as to clean living, helpful living, we have a doctrine that has hardly been added to by the philosophers and leaders since his time. We have restored his words by noting in the history of men the changes of the attitude of men since his life. We have heard it said that this is not after all an age of religion but an age of science, but again we have good evidence that religion is before the science. It is the religion that is found in the words of Jesus, and not the science.

"Now, if we are going to find out what Christianity is and are taking the words of this Jew at full value then we find that Jesus had no interest in many of the things which the Christian church has been interested in. They may well be ruled out of the Christian church: we don't find that he cared for these things. So far as the temporal power of the spirit was concerned we find him rendering unto Caesar that which was Caesar's. In the same way we find him indifferent to ceremonies. We find him entirely indifferent to what we call religious beliefs applied to conduct or applied to future life. They are obviously not part of the Christian teachings. The theology as taught in many churches today is certainly something he would have repudiated."

The second speaker was the Hon. Curtis Guild, Jr. ex-governor of Massachusetts, who was recently sent by the American Unitarian Association to be its representative at the Geneva Celebration of the 400th anniversary of John Calvin's birth, and the dedication of the Expiatory monument to Servitus. Mr. Guild said, in part:—

"It was certainly a very great privilege and pleasure to attend the Geneva jubilee as the invited guest of the University and also to attend the exercises of the church as representatives of the Unitarians of the United States.

"This is an age of toleration. We are all of us endeavoring to find out the good points in our neighbors so that we can find out how we can pull together. There was no more beautiful example of it than was given at the celebration of the three hundred and fiftieth anniversary of the University at Geneva and the four hundredth anniversary of the birth of John Calvin. I think it should be known as an example of the toleration and friendly brotherliness which prevails to a larger degree than ever before for all persons of religious thought in all parts of the earth, that a monument was erected with the inscription, An expiatory monument, to Michael Servitus who was put to death by John Calvin, erected by the followers of Calvin."

"The University of Geneva is to-day a non-sectarian university. And the anniversary celebration was opened by the President of the Swiss Federation, a Roman Catholic. Men who belong to almost all religions, and all the races joined together in Geneva.

There was a world convention held in Boston in 1907 of the so-called Religious Liberals. At that there were men representing the liberal wing of almost every church. There were representatives of almost every Protestant church, Brahmins, men from Ceylon, from Hin-

dustan, from China, all working together to find out not how men could differ from one another but how men could get together on some principle for the common uplift of humanity.

"By this coming of the age of toleration we shall remember that freedom to think does not mean freedom from thinking,—that toleration is not escape from convictions. There is no excuse in it for having no ideas whatever.

"I hope we shall always be, as Unitarians, consistant to our ideal of toleration, for Unitarians were tolerant nearly two thousand years ago when they were the conquering races of Europe. I hope we shall keep to that path of toleration, that has always been a badge of our belief'. But in emphasizing the toleration we are forgetting sometime to declare our own convictions. When Goethe wrote his ,'Faust" and had to create a personal devil, he named him Mephistopheles and put in his lines; "I am the spirit that everlastingly denies." Perhaps we have been, as Unitarians, insisting too much on what we do not believe. Has not the time come when with even more force than ever the Unitarian should strengthen himself in his own conviction by asserting not what he does not believe but what he does believe? Unitarianism in a general way has been pretty well defined in "The Fatherhood of God and the Brotherhood of Man." We also have the doctrine that a man's life is for him to develop to its highest possibility and to every one of us is given; not the opportunity of working for the evil of the world; his life is never allowed to be for the evil of the world; somehow it is always converted into good;—but to every man there is given the glorious opportunity of helping on in the progress of the world that the world may advance in brotherliness because of our work and not in spite of our work. It seems to me that we cannot agree too much that ours is a faith of reason and it is also that there is no eternal conflict between religion and science. The more a man knows and the more science a man attains the more certain he must be of a divine power and divine guidance. The savage may believe in a devil; the civilized man must believe in a God. It was said that Providence is on the side of the strongest battalions. Think of the historical evidences to the contrary! Marathon, Salamis, the overthrow of Attila, the repulse of the Saracens, the wining of our own War of the Revolution. Here Mr. Guild gave a most brilliant review of these great crises of history, showing a high enthusiasm of historical research.

"It has been asked of a great many of us by our brothers in the pulpits how we can attract more interest to our Unitarian churches? I have no criticisms to make to the devoted men who give their lives to the profession of the clergy, but if I were asked how we could attract more attention to the churches I should reply: How can we get people to know what we do believe if we fill our pulpits with politics, Social ethics and the like, rather than the Bible?

"If Unitarianism means Christianity," he continued,"let us say so. We know and insist upon it. We have every respect and regard for those who do not find the meaning that we find there. This is the religion that we find there, the religion that was preached by Christ himself. And to that he added his own beautiful and ennobling teaching, That simple form of faith did not die at that time. Unitarianism did not start in Boston, and the more that is denied the better it will be for all of us. Why don't we remember that the first translation of the Gospel was by the Bishop of the Goths? And it is interesting to remember that he was an Arian, a Unitarian of his time. And in his translations he did not hesitate to leave out at his own discretion Book of Kings, for he was so full of the spirit of brotherhood that he did not think it harmonious with his idea of Christianity to have those stories of bloodshed kept in.

"The Goths and Vandals were Unitarians to a man. You will find that these Goths left the Roman bishops and priests undisturbed. Alaric was a protector of the freedom of worship and he had it conducted wherever the Goths had conquered.

"We are all familiar with the new translation of the scriptures where the old translation "Faith, hope and charity; and the greatest of these is charity" in the new translation has been changed to "Faith, Hope and Love, the greatest of these is love." Not only the giving of alms, nor the throwing of pence to the beggar but the spirit of brotherly sympathy.

Another needed change was made in the removal of the word "Hell" and the substitution of "the place of the departed spirits". This change is the result of modern scriptural translation. Those two changes among others. But it is interesting to know that those two changes did not originate in this new translation at Oxford; they originated in the translation made by Servitus.

Mr. Guild closed with a review of the great ethnic religions of the world to show that behind them all was the fundamental principle of Unity, of Monotheism, and of the ethical instinct that reaches its highest development in modern Unitarianism. Certainly it was inspiring to find this man of affairs, this man whose career has been chiefly associated with statescraft and politics showing such wide acquaintance and deep interest in the lore of theologies and comparative religion.

The last speaker of the evening the Hon. Edmund Wetmore of New York City, who spoke briefly but with much force and sanity to the topic so fully discussed before him. We regret that our space will not permit us to reproduce his address.

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Automobile Appeal for Open Air Preaching

An interesting experiment in outdoor preaching was tried last summer under the direction of the Secretary of the Publicity Department of the American Unitarian Association. The directors are anxious to extend this work next summer and invite the aid of generous Unitarians. The plans must be made and the means provided well in advance. The aims and methods of the experiment are set forth in the following questions and answers, which were made and answered by some of the field-workers at a meeting in the Second Church in Boston:

1. What is the practicability of out door preaching work?

Had this question been asked six months ago, some of us might have doubted whether there were men in our ministry who could be effective in open-air preaching, or whether the Unitarian message is adapted to street audiences. But the test has now been made and with such obvious success as to make it apparent that we have not begun to exhaust the capacity of our fellowship or our message. Eight men have gone into four New England States and preached to large, interested audiences of men, almost all of whom are not reached by any of the churches and not even by the Salvation Army. These audiences were principally composed of workingmen and young men.

2. How is this work done?

The men who do this preaching go into a town determined to deliver their message, just as a salesman makes up his mind to sell his goods. Standing on a soap box in the open street, in the business part of the town, has proved an effective way of reaching the men. Preliminary advertising by handbills, newspaper notices, and the distribution of literature is helpful, but not essential.

3. What does the preacher talk about?

When one faces such an audience, he naturally lays aside his arguments about the nature of God, and appeals directly to those universal religious feelings which stir men to action. He reminds his hearers of the need of a religion which goes into the work of every day, giving strength in place of weakness and gladness instead of sorrow. The workers last summer found that the man of the street will respond to an honest appeal, expressed in terms of every-day life.

4. Who is it likely to win?

If this work continues, our fellowship will probably secure the adherence of a considerate group of workingmen and young men who are feeling their way toward a more satisfactory religious faith. They may not immediately or openly join our churches, but their sympathies

will be secured and their own lives brightened and enlarged.

5. What reactive effect is it likely to have upon our present conditions?

(*a*) It will give some of our ministers positive work to do. The need of this is indicated by the excess of the critical spirit among us. Criticism indicates two facts: first, the ability to criticise; and, secondly, that the critic is not sufficiently occupied with a task that consumes his powers.

(*b*) It will humanize our ministers. A man must be indeed hardened and fixed in his groove who does not, after he has met the man on the street face to face, return to his pulpit better able to understand the need of his hearers.

(*c*) People will feel a new respect for our faith. Unitarianism has too often been regarded as aloof from people on account of its intellectual inheritance or the social position of its adherents. Our large charities have been performed so quietly that few know anything about them. Consequently, the sight of two well-dressed, college-trained Unitarian ministers standing on a soap-box, perhaps in the drizzling rain, to speak to the passers-by about their religion surprises people and arouses peculiar attention.

6. How many of our ministers or laymen can do this work?

It is a question of moral earnestness rather than that of inherent ability. It is a mistake to imagine that natural fluency of speech or an easy bearing are essential. It is the heart and reason of the man reaching out to his hearers that accomplishes results. Facility in this work is acquired by practice. The secret of it all is the real spirit of brotherhood. People are curiously tired of the existing methods of church work. They long, above all, for the warm touch of personal interest.

7. How can this work best be developed?

At a conference held by the men who took part in this open-air preaching campaign, it was unanimously agreed that the work could be best carried on by the use of an automobile or an automobile van. The reasons given for this decision were as follows:—

(*a*) The automobile would be the easiest and quickest method of transporting the speakers and their supplies from place to place.

(*b*) It would make possible the holding of meetings at towns not easily accessible by other means.

(*c*) The automobile would supply a concrete basis for local publicity and advance advertisement, and would be most valuable in attracting attention to the meetings.

(*d*) It would permit the co-operation of more of our ministers and laymen, and thereby develop more widely the missionary spirit.

(*e*) By supplying a platform it would create conditions making it easier for men to speak in the open than by mounting a soap-box on a street-corner.

(*f*) It would make the work more economical in its cost and attractive in its character by enabling the missioners to carry a camping outfit.

(*g*) It would permit several meetings to be held the same night, by supplying means of rapid transportation from place to place.

8. What will it cost?

At a modest estimate a suitable automobile can be purchased for $2,500. The expenses of operation will be about $2,500. Hence, it is proposed to raise a sum of $5,000. If an automobile is given or loaned, it will obviously materially reduce this initial cost.

9. How can the money be raised?

By every one who is liberal in his faith being equally liberal in his contribution. Checks can be drawn to the order of the American Unitarian Association, and sent to the headquarters at 25 Beacon Street, Boston, marked "For Open Air Preaching."

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The religion of the future will not be gloomy, ascetic, or maledictory. It will not deal chiefly with sorrow and death, but with joy and life. It will believe in no malignant powers—neither in Satan nor in witches, neither in the evil eye nor in the malign suggestion.—*Excerpt from Dr. Eliot's "New Religion.*

The Unitarian Fellowship for Social Justice

"Glory to God in the Highest; and on earth peace to men of good-will!"

Here, in the poetic beauty of the Gloria in Excelsis, is the full statement of the fundamental conditions of a just, harmonious, and happy social order! Stated in more prosaic terms:—religion in practical life inculcates that spirit of good-will the necessary result of which is peace; or, given the worship among men everywhere of One Ideal of Perfection, identity of interest productive of harmony and peace must result!

Obviously, diverse interests amongst men create differences, separations, antagonisms, hatreds, wars. If one man seeks wealth; another, power; a third, art, still a fourth, fame, and each struggles for his goal regardless of the others' welfare, deadly strife will follow. But, let the money-maker and the statesman, the artist and the genius make the money, hold the office, paint the picture, and create the immortal masterpiece for the love of God and the welfare of each other:—inevitably, they cannot quarrel, for their differences vanish in brotherly regard and appreciation; peace reigns amongst them!

The sequence of worship, good-will, and peace is not fanciful; it is a perfectly true and logical sequence. It is easy to point out the scientific impossibility of "angels bending o'er the earth to touch their harps of gold"; and it is quite true that the wonderful Birth Story was "written back" to describe the orgin of him who taught men to believe that human interests are not divisive, but harmonious, that not war, but peace is the natural relationship of man with man. Social solidarity and the essential harmony of all human interests are incontrovertible facts. Money-maker and artist are necessary to each other; merchant and painter need the statesman to defend that liberty under which, alone, merchandising and art can thrive; all need the visions of genius to raise the whole level of human enterprise. We are all members of a Universe which is a real unity of orderly and definitely related parts. In such a world-order good-will is health, wedded justice and peace the only sanity. We cannot long be independent operators at war with each other; for we are, by nature, co-laborers, adapted by all the attributes of our individual being for life *together* and co-operation with each other!

"It came upon the midnight clear,
That glorious song of old:—
Peace! Good-will! Good-will!

"Peace, pledged, at last, to Man!
Oh! if there only ran
Thrill of such surety through one human soul,
Would not the swift joy start
From beating heart to heart,
Lighting all land, leaping from pole to pole?

"Good-will! Consider this,
What easy, perfect bliss
If over all the earth the one change spread
That Hate and Fraud should die
And all, in amity,
Let go rapine and wrath and wrong and dread!

"What lack of Paradise
If, in angelic wise,
Each unto each, as to himself, were dear?
If we in soul described,
Whatever form might hide,
Our brother, and own sister, everywhere?

"Till these things come to pass!—
Nay, if it be—alas—
A vision, let us sleep and dream it true!
Or, sane and broad-awake,
For its great name and sake,
Take it and make it Earth's, and peace ensue"

Yes, let us make the dream of peace on earth a reality through the might of men of good-will! Mayhap, the Angel Song was, really, just a folk-song of Palestine which Mary sang to the Christ-Child! Hearing it, the poet of the Birth Legend wove the immortal truth and beauty of it into the imperishable Ideal!

The heavenly song presages the birth of love and justice into the world; the whole burden of social welfare is enshrined in it! And, if widespread justice ever prevail, it will be when the Gloria in Excelsis is poured forth from hearts, everywhere, who live, not "to hate with those who hate, but to love with those who love"!

A.W.L

The New York League of Unitarian Women

The opening meeting for 1909-10 was held November 5, in the Church of the Messiah, New York City, the president greeting the League, and about one hundred and seventy-five were present. The Religious News Committee's report was given by Mrs. C. U. Gilson and told of the different meetings and excursions of the National Conference. Mrs. Gilson attended this Conference as a delegate from the League. For the Philanthropic News Committee Miss Sara C. Clapp told of the work being done by the Friendly Aid Society in the Warren Goddard House and the Hayden Housekeeping centre, also of the work at Green's Farms, Conn. Mrs. James H. Morse had for her subject, "Reminiscences of the Fifties." Mrs. Morse related touching incidents of her life as a child in New York City. She told of the underground railroad, the housing of fugitives, and anecdotes of the refugees. She graphically described the sacking of her father's house during the Civil War. "What I have learned," said the speaker, "is not to be afraid of the questions of the day, not to be afraid to do and say what I have felt, and a feeling that I wanted to be with my city and country around us. I have always been grateful for the courage learned then." Rev. John Haynes Holmes welcomed the Alliance and made a few appropriate remarks. The League looks forward to a winter of great interest and progress. It has, for a general subject for the year, "Open Questions," and the following quotation is on the first page of the programme: "The hunger for brotherhood is at the bottom of the unrest of the modern civilized world." George Frederick Watts, and

"New times demand new measures and new men,
The world advances and in time outgrows
The laws that in our fathers' days were best.

Elizabeth L. Lawson, *Secretary.*

Department of Education for the A. U. A.

Rev. Henry Wilder Foote Made Secretary

The acceptance of the office of secretary of the Department of Education by Rev. Henry Wilder Foote was a gratification to the board. Mr. Foote's opportunities of service will be large and varied. For the present he will remain in charge of the important college-town work at Ann Arbor and will have his office there. He will aid in the establishment and maintenance of churches at the other academic centres in the Middle West; help in developing the work of the Young People's Religious Union; administer the income of the educational funds held by the Association, including the Frothingham Fund for the education of the colored people, the Perkins Fellowship Fund, and the Billings Lectureship Fund; encourage the maintenance of non-sectarian schools; deal with matters connected with the preparation of young men for the ministry; and, in general, represent our communion in its contacts and responsibilities in connection with the work of religious education in the country at large. The gifts and experience of Mr. Foote peculiarly qualify him for this work. He is a man of Eastern birth and education; but he has travelled all over the United States and Canada, and his professional service has been in the Southern and Western Conferences. He has served as a director on the Boards of the Sunday School Society and the Young People's Religious Union. He is now the minister of a college town church, and is a trustee of several schools for the colored people in the South. He has therefore an intelligent acquaintance with almost all the work which the Department of Education now carries on.—*Pres. Samuel H. Eliot in The Christian Register.*

Symposium

How Can Isolated Unitarians be brought into relation with our Churches?

Mrs. Frederick T. Lord, Chairman Post Office Mission Committee of the National Alliance.

The Officers of the Post-office Mission have undertaken, during the past 5 years or more, to answer this question. In individual cases we have met with success, but permanent success requires that the isolated Unitarian be given a place in our organized fellowship. This means that his needs shall be recognized by our National organizations and by our individual churches. It is only by cooperation between the national and local workers that the question before us can be answered.

The method which experience points to as the best seems to me to be, in brief, this:—

Let every minister, missionary and Post-office Mission worker encourage every isolated Unitarian with whom he comes in touch to become a Unitarian Associate (see article in this Symposium by Rev. Mr. Casson.) This assures him a permanent place in our fellowship—a great advance on the present system where his fellowship depends on the zeal of some individual minister or correspondent who may move or die and leave him forsaken.

It also separates the loyal Unitarian from the spiritual vagrant.

The catalogue of the Unitarian Associates will give to our churches or missionaries the names of the isolated Unitarians of any district. The fellowship which can then effectually associate them with the local church is only a matter which depends on the zeal of the minister. I hope articles in this symposium will give the methods by which ministers inspired with the apostolic spirit have succeeded in solving the problem.

The Post-Office Mission keeps at Alliance Headquarters at 25 Beacon Street, Boston, a catalogue of its correspondents, classified according to states and towns and the names in any district will be sent to ministers or Conferences. It must be remembered, however, that these names do not all belong to Unitarians.

Our Alliance Committees do all that lies in their power for the isolated Unitarian correspondents, but friendly letters and tracts or even associate membership in a church that may lie nearly the breadth of a continent from them is not all that should be done.

Our national body now offers them an opportunity to become associates, but our efforts to have the nearest church give to them a feeling of local fellowship and send to them information concerning meetings and conference news has failed to meet with any general response from our ministers. A few men are doing fine work, but why are they such a small minority among our ministers?

I have one suggestion to make concerning the areas in our country where our churches are young and scattered,—conditions which make changes of ministers frequent. In such places I believe it should be the duty of some Conference officer to keep a copy of the names of isolated Unitarians in the district, to notify them of meetings and to have printed at the expense of the Conference either such a paper as Mr. Bennett's "Open Way" or a monthly pastoral letter.

Mabel Delano Lord.

Rev. Charles E. St. John, Philadelphia, Pa.

I suggest that isolated Unitarians be personally visited either by a minister or a well-informed layman, and persuaded to become members of the most accessible Unitarian church, on the basis of regular financial contributions to it. Then these outlying members should receive all calendars, letters and appeals sent out by the church or its minister, and also at not too long intervals a personal letter of parish news

and friendship from some home member. At least once a year all isolated members should journey to the center and attend a service,receiving to that end the hospitality of some home in the society.

For personal work each isolated member should be encouraged to establish in his house a Sunday School for children or a study class for adults in which the Unitarian manuals and books shall be systematically studied or read.

Wherever as many as ten adults can be thus drawn together they should receive at least once a year a visit from a minister who shall preach, baptize, confirm, confer membership, or otherwise lend seriousness and weight to the movement. Chas. E. St. John.

Rev. C. W. Casson, Secretary of the Publicity Department of the American Unitarian Association.

While we think of the Unitarian movement as being the aggregate of the liberal churches, it is much wiser to regard it as the fellowship and comradly on-moving of all Unitarians everywhere. A large proportion of those who hold the Unitarian faith are not now, for various reasons, in touch with any church. The isolated Unitarians are quite as important to the progress of the movement as are those who are definitely allied to some church organization. In fact, their position gives to them a much greater chance to do effective work.

With the aim of securing their cooperation and putting them at work for the common cause,an Associate Membership of the American Unitarian Association has been formed. On signing a little pledge to engage in some line of propaganda work and on the payment of one dollar, principally to cover expenses anyone may become an Associate Member, receiving all tracts and reports issued by the Association. This tends to bring into co-operative union all who are in sympathy with Unitarian principles and desire to diffuse them more widely.

Let us realize that we are not a denominational camp but a moving army. An isolated Unitarian, far from any church, is but an advance scout; much depends upon his work; he is absolutely essential to future victory. Upon his stalwart stand and courageous venture depend the future.

It is impossible to estimate the value of such association and service to the cause. To have comrades upon whom we can depend at many isolated points, to act as advance agents and to help cover the territory with propaganda methods and material, is to vastly increase the efficiency of organized Unitarianism. It is not only the privilege but the duty of every Unitarian so situated to at once come into line as an Associate Member. C. W. Casson.

Miss Katherine E. Blossom, Brooklyn, N. Y.

The plan which I have to suggest for bringing isolated Unitarians into relation with our churches,through leaving work in the care of the P. O. Mission Committee, calls for some slight cooperation from the church and a trifle more from the minister, to make it effective. We may infer, I think. that the greater number of isolated Unitarians become known through the P. O. Mission and therefore I should arrange that each church having a P. O. Mission committee should formally authorize that committee to invite their "parishioners" to become members by correspondence of the church and that all those signifying a desire to do so, should be formally received as members of the Church and given a certificate of membership. These persons should continue to receive the Unitarian literature sent out regularly by the Committee as long as they wish to have it, but beside that one member of the committee should take the responsibility of keeping these distant members in touch with their church. To do this, she should send them all, regularly, copies of the Church Calendar if one is issued, any weekly or monthly bulletins which may appear, and the slips bearing the weekly order of service. If any church should be without any of these, then some sort of monthly bulletin would have to be prepared so that the members can keep informed of the church's progress both

in the Sunday services and practical activities. At least a summary of the reports presented at the annual meeting with greetings from the society should be sent to each of these members and they should make a yearly contribution toward the expenses of the church and its missionary activities. The question of whether the church or the P. O. Mission Committee should bear the expenses for postage, printing, etc—could be arranged according to circumstances in each case as well as other details such as the precise method of receiving the members into the church, the frequency with which bulletins etc., are sent to them, and the time and method of collecting their subscriptions. The minister's part would be to write to these persons, welcoming them to the church to write to them at least once a year and to make them feel that, as far as may be under the limitations of distance, they may look to him for the same help and counsel which he stands ready to give his people nearer home.

As for isolated Unitarians who make themselves known in other ways than through the P. O. Mission they could be referred to the church nearest them, in which this work is carried on. The foregoing plan requires for its success the co-operation of a number of workers. If this co-operation cannot be secured the alternative plan would be for the American Unitarian Association to establish an organization similar to Mr. William Channing Brown's "Church of All Souls", with a specially appointed worker preferably a minister, at the head in which organization could be gathered all the isolated Unitarians who need the help and comfort of definite connection with their fellow-believers.

Katherine E. Blossom.

Rev. A. Irvine Innes, Minister of the Church in Salem, Ohio.

A few simple suggestions in the fewest words. First find the isolated Unitarian and then proceed to diminish the feeling of isolation. Whoever has found him (or her) will induce him to become a Unitarian Associate. If he was not found by the nearest Unitarian church, let the American Unitarian Association send the name and address of the new Associate to that church. It will be the duty and pleasure of the church to enter into fraternal communication with him, giving him a cordial invitation to visit it if at any time he can, and offering him information, advice, and help in regard to anything and everything connected with the Unitarian movement. The church will send him the programmes and reports of its various departments—all the printed statements of its plans and doings. If the church carries on the Paragraph Pulpit, it will send him newspapers containing the paragraphs—from time to time, if not continuously; and also newspapers giving reports of the minister's sermons and addresses. It will keep its life in touch with his. He will soon feel that here is a church that takes an interest in him; and he then will naturally take an interest in it. Sympathy will beget sympathy and there will grow up in his mind, if not a home feeling, at least a feeling of comradeship. He will know that he has a number of friends, not so very far away, who would be delighted to see him, and shake hands with him, and converse with him about the great hopes and desires and beliefs, the precious things of the spirit, in which he and they are at one. His sense of loneliness being lightened, he will probably endeavor in various ways to help the church that has helped him. Thus there may be established a relationship that will be for the good of both.

A. Irvine Innes.

Rev. Charles P. Wellman, minister of the church of Humboldt, Iowa.

Isolated Unitarians, as they are in the Middle West, cannot always be brought into relation with an individual church. They may be brought into fellowship with our western or local Conferences or with the American Unitarian Association. In favor of the first two bodies there is the local interest to work on. They feel a direct, personal interest in the Conferences, because they live in its recognized

territory and feel a neighborliness with its members and officers. In favor of the later body, we can appeal to its permanency, and splendid record of nearly a century, and to its largeness as a national or continental body.

In my experience thus far, the Paragraph Pulpit is the best medium we have to reach these isolated Unitarians and liberal thinkers. Its terse, pointed, unambiguous statements and invitation for further correspondence catch many eyes and answers are not infrequent. Then the point is not only to send a tract but to put in a personal word and ask for their fellowship. Show an interest in this isolated brother who thinks himself alone! It is the communicated personal word, personal interest, personal invitation of an already enthusiastic believer and worker that counts. A conference or association or even a church no less than a corporation has no soul to these people, unless for the time being you lend yours.

I like the new department of Associate membership in the American Unitarian Association. But out here, especially just now with the political pot a boiling, Boston has a remote sound. It would be a good thing to have a Fellowship and Publicity Bureau in Chicago. The Chicago stamp here, would act as the Boston stamp does east of the Hudson river. It would be an excellent thing, if every minister or layman writing to a friend interested in liberal religion, could enclose with his personal word a printed statement of the opportunities, the spirit, the privileges and the conditions of Associate membership in our Unitarian body.

Chas. P. Wellman.

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Rev. Minot Simons, minister of The Church of the Unity, Cleveland, Ohio.

For some years I have been writing a pastoral letter every month. The idea was suggested by Rev. William Channing Brown. I found that in years gone by, a good many members of Unity church, in Cleveland, had moved from the city, and that some of them were out of touch altogether with a Unitarian church, and it seemed to me that it would be a good thing to make them feel that their former church still had an interest in them and wanted them to keep their interest in it. I hoped too, through them to reach liberal minded people who might be glad to get in touch with us and possibly unite themselves with a Unitarian fellowship. The pastoral letter has turned out to be a helpful thing. A tract is sent each time. I write two pages on some religious theme or on some incident of religious interest and give a summary of our church affairs for the month. I suppose we have about two hundred names on the mailing list. Most of the people are in Ohio, but letters go from Maine to California. The Alliance looks after the mailing, as part of their Post Office Mission work, and of course, it adds some names to the list.

Minot Simons.

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Rev. H. Elmer Gilchrist, Minister First Unitarian Church, New Orleans, La.

Replying to your question: "How can isolated Unitarians be brought into relation with our churches?" I would say that I know of no better way than to invite them to become corresponding members of the churches nearest or most agreeable. In connection with our Post Office Mission work we occasionally ask those who appear to be most interested to become corresponding members with the result that we have a few such members. It is, however, very difficult to make such relation very effective, as there is the loss of personal touch so vital in keeping personal interest at high tide. It seems to me that the Lay Center plan looks in the right direction. This could well follow a literary advance, or visit by some missionary or by the automobile van. But when the isolated Unitarian is the only one in a community the corresponding membership is about all that can be done. I have wondered how the experiment of All Souls church tried by Rev. William Channing Brown has worked. If anyone can suggest a way that will work in most instances we will

be willing to pay him a good royalty for the use of his invention.

H. Elmer Gilchrist.

Rev. Rett E. Olmstead, Brookings, South Dakota.

This is the way we are attempting to do it out here. I am this week, sending out 1,400 tracts, number 243—Rev. John W. Rowlett's "From Doubt To Confidence In Religion"—and number 246—Dr. Eliot's "The Religion of the Future." These go to 700 people two tracts in each wrapper. This we are doing each month, with new tracts. Next month I purpose sending out a letter, which must be a printed letter since there are so many, asking the people to whom we have been sending literature if they are interested in reading Unitarian thought and if they would like to have us continue sending, etc. As this will necessitate some extra expense, we will enclose Savage's "What o'clock Is It In Religion", and Sunderland's "What Do Unitarians Believe? These two tracts will be sent for the reason that they can be sent in an envelope together with the letter, and for better reason that they are most excellent tracts for our thought. These two tracts will be the November output, since our October output is just sent out.

Wherever I preach I ask liberal people to unite with our Brookings Society since this is the only active organization in the state. We have some eighty members, possibly half of them here at Brookings. The rest are scattered over the state. In January I shall send another letter and in that enclose Mr. Casson's "The Church Of The Modern Spirit"which has the last page of the little booklet given to our work here, also giving our pledge for membership, and shall ask people to join with us in the work. Some will join with us, but the most of our members come from meeting them personally. With distances so great as here, we are barred from meeting many of our people.

I find it difficult to get people to take the initiative in getting us a hearing. The people here are not many of them dyed-in-the-wool Unitarians. They are Unitarians in the making, and are a bit suspicious until they know somewhat of one, which is right. The work out here is a seed-sowing, and as the work progresses we do what we can in organizing the lonely ones. I hardly know how one would continue if it were not for the joy of carrying the message to those who are so isolated, who seem so appreciative.

Rett E. Olmstead.

Rev. F. W. Bennett, Minister of the Unitarian Church in Lawrence, Kansas.

Isolated Unitarians can best be brought into relation with our churches through the Post Office Mission, and by its necessary correspondence. This should be carried on in the name of the church, with the minister as its representative. Members who become isolated from a church should regularly receive from that church such printed matter as is issued, and should be made to feel that they have a correspondent and friend in the minister. If no printed matter is issued from the church, it would be well to have the Post Office Mission department of the church send regularly to all scattered members Unitarian sermons with a letter from the minister asking for the names of other isolated Unitarians who would like to receive such literature. Each sermon should be accompanied by a pastoral letter from the minister of the church. This can be accomplished through some process of duplication if he can not write a separate letter to each correspondent. If the minister has not the capacity for such detailed work, let him find some person who has, and who will carry on the work in his name and in the name of the church It is surprising what response and interest will follow some such method. It will be found that people care more to keep in touch with their church through the minister than through a committee.

In the present condition of religious interest no Unitarian minister has a right to limit his influence to those who appear before him at the services of the church. He can readily extend his

parish though the state or through several states. He can get in touch and keep in touch with anxious and inquiring people everywhere, and he can make his relations with them personal and helpful. He can put them into permanent and loyal relations with the church which he represents. He can make them non-resident supporting members of his church. It requires care and good sense and a large amount of detailed work to do this, but it is very much worth doing. The expense of it will easily be cared for by those who are loyal isolated members. The above is written out of abundant and very satisactory experience. L. M. Bennett.

Rev. Charles E. Snyder:

In discussing this very practical and, to my mind, pressing question it seems wise to relate some personal experiences. Last spring we received from the Post Office Mission office in Boston a list of eighteen names of persons listed in that office as recipients of literature from various churches. I immediately wrote a personal letter to each of these, which was followed by other letters monthly until the close of the church year in June. These letters brought replies from eight out of the eighteen, some of which were merely formal acknowledgments and others were burning epistles of hope and questioning written by men and women who had worked their way out of the old theology and welcomed the personal touch that our correspondence brought them. We had our bond of union printed on cards which were sent to these persons whose replies indicated an interest in our work with an invitation to become active members of the Franklin church by signing the bond of union. Two replied favorably. The others who took cognizance of the invitation gave what appeared to be valid reasons for declining. Later I got a further list of twenty-four names from Boston, with which we followed the same procedure. Of these we heard from five, one of whom later joined our fellowship.

During July and August I spent about six weeks visiting these men and women at the expense of the American Unitarian Association. As a result of these visits four persons signed the bond of union, and many more were brought into personal relation with our church through becoming acquainted with the minister, with whom many of them have since carried on a personal correspondence in addition to the more formal monthly pastoral letters, which were resumed in September. Seven of those listed I was unable to find at the addresses given, three requested that they be taken off our list, and several others have been dropped, as it seemed that further effort with them was a waste of time. On these trips I ran across some others, largely by accident, who had developed Unitarian sentiment without knowing it, and whose names we have added to our list.

We are now sending to about thirty persons the regular monthly pastoral letter; and to about twenty of these is mailed each Saturday a copy of the local paper that contains my paragraph pulpit. I am also in personal correspondence with about fifteen of these same persons, some of whom write fitfully and briefly, some of whom write real letters of a deep and earnest Unitarian sentiment.

I assume that the question implies an active relationship on the part of these isolated Unitarians, and it appears that the best way to secure such relationship is by personal visits, pastoral visits, if you please. Formal pastoral letters help but they seem to get a response from but few. Personal correspondence is far more satisfactory, but it entails a burden upon the local minister which can easily become too big. (This might be greatly obviated if all the ministers would do their share.) Out here we are too far removed from Boston to make associate membership in the A. U. A. appear of any value; and usually our isolated friends are so completely isolated that lay centers are out of the question. But the thing that counts is the personal hand-shake and the day spent in the home, or the hour in the office or store. This all leads to Dr. Eliot's recommendation in his last report, of an itinerant ministry, a body of home mission men who will become traveling pastors to our isolated brothers

and sisters. And I firmly believe, after receiving many letters from such persons and after visiting them in their homes, that this is a pressingly vital work, both from the standpoint of these lonely seekers and from the standpoint of the spread of our gospel.

Charles E. Snyder.

Notes from the Field

First Unitarian Church
Hamilton, Canada.
Rev. W. Delos Smith
Minister

An important happening here was the visit of Rev. C. W. Casson of Boston. He gave stirring addresses on Friday evening Nov. 12, and Sunday, Nov. 14. Every seat was occupied and people were standing at the back of the church.

The Young People's Religious Union is doing splendid work. The society has purchased a first class piano which was much needed.

The average attendance at Sunday School is larger than ever before. Rev. Mr. Smith organized an orchestra which is doing good work in it. Mr. Smith's Sunday morning talks on Evolution and fortnightly Wednesday evening talks on Sociological topics are proving interesting and drawing more and more people to hear them.

The average normal attendance at church is encouraging.

The membership has sustained a loss in the removal of Peter Bertram from the city, He had been an active and faithful worker since the organization of Hamilton church.

Church of the Messiah
Montreal, Canada

Rev. Frederick R. Griffin, formerly minister of All Souls church, Braintree, Mass., was formally installed as pastor of the Church of the Messiah, Montreal, Canada, on Tuesday evening November 16th. In spite of unfavorable weather a large congregation was present.

The sermon was preached by Rev. Samuel A. Eliot, D. D., of Boston. The charge to the minister was delivered by Rev. John Carroll Perkins, D. D., of Portland, Maine. The address to the people was given by Rev. Chas. E. Park, of Boston and the prayer of installation was offered by Rev. J. Edward Wright, D. D., of Montpelier, Vt., Unfortunately Rev. Dr. Barnes, pastor *emeritus* of the Church of the Messiah, was unable to be present on account of illness, and in consequence Rev. Robert J. Hutcheon, of Toronto., was invited to extend the hand of fellowship. Mr. Hutcheon as a Canadian was particularily fitted to do so on an occasion of this kind in a sister church.

Following the service in the church an informal reception was held in Channing Hall, when a large number of the congregation as well as visitors greeted Mr. and Mrs. Griffin and welcomed the visiting clergymen. The hall was decorated with Canadian and American flags and refreshments were served by the ladies of the church.

The Church of the Messiah was founded in 1842 and is the oldest and strongest of Canadian Unitarian churches. In its 67 years history it has only had two pastors, Rev. John Cordner, LL.D., who retired in 1879 and Rev. W. S. Barnes, LL.D., who became pastor *emeritus* in September. There is every prospect of a bright and prosperous future under the energetic leadership of Mr. Griffin.

All Soul's Church
Waterbury, Conn.
Rev. W.F. Dickerman
Minister

At a meeting on the evening of November 4 the Universalist parish of this city was dissolved, and this new society was organized, to be known as All Souls' Church, Universalist-Unitarian. This is but one instance of a merger movement now taking place among the liberal Christian churches of this country, for the purpose of conserving the forces of these bodies, and promoting a broader fellowship among kindred minds. The covenant adopted at the meeting was as follows: "We meet together for the worship of God and the service of man, in the spirit of Jesus Christ." An affirmation of faith was also adopted in the words: "The Universal Fatherhood of God. The Universal Brotherhood of Man. The Spiritual Leadership of Jesus Christ. Salvation by Character. The Certainty of Just

Retribution for Sin. The Eternal Progress of Mankind. The final Harmony of All Souls with God." The meeting was enthusiastic and every action unanimous. A constitution was adopted, and the following officers elected: president, George H. Clowes; secretary, Hiram C. Brown; treasurer, Herbert Larkin; trustees, E. J. Young, A. J. Patton, W. H. Burt, C. M. Chrisman, Claude W. Wright. An address was delivered by Rev. William Channing Brown, New England field secretary of the American Unitarian Association, advocating Christian unity rather than denominational uniformity. The All Soul's Church movement stands for Modernism in the Protestant churches, and first of all for the advent of the kingdom of God into human society. Rev. W. F. Dickerman, D. D., State superintendent of Universalist churches is the pastor.

Attleboro, Mass. The Woman's Alliance of Pilgrim Church, Attleboro is but a few week's old.

Interesting meetings are held every other Wednesday.

Mrs. Caroline S. Atherton of Boston spoke to the ladies on Nov. 3, on the History, Purpose and Ideals of the Woman's National Alliance.

The young people of the Church have lately formed a club known as the Unity Club, with Mrs. Applebee as President.

Every Tuesday evening a group for study of religious questions meets in Church parlor All branches of Church work are busy and the winter promises to be a profitable as well as busy one.

First Parish
Dorchester, Mass.
Rev. R. S. Forbes
Minister

The First Parish is in the midst of a busy season, and all the church societies are actively at work. The Norfolk. Conference was recently entertained and proved a specially enjoyable affair, with a large attendance. The services of a pastor's assistant have been secured in a graduate of the Tuckerman School, and especial attention will be given to the Sunday School. Mr. Clarence B. Humphreys superintendent of the school is absent for a few weeks, his place being taken by Mr. Richard C. Humphreys.

A reception to Mr. and Mrs. Forbes was given in the vestry on the evening of Nov. 12. Mr. and Mrs. Forbes are at home the first and third Tuesdays of the month.

The Alliance is increasing its numbers and interesting meetings are planned for the season. Rev. James De Normandie was the guest on Dec. 1st, with a paper on "Personal Recollections of Edward Everett Hale."

The Wednesday Evening Sewing Club and the Benevolent Society are sending barrels of clothing and other necessities to places in the south. The Nathaniel Hall Society will distribute Thanksgiving dinners to the poor.

In answer to the appeal from the Alliance Fair in Lancaster, Pa. several large boxes and $135 in money have been sent.

The Mather Club, for men holds its meetings on the first Thursday of each month at 6:30

First Religious Society
Roxbury, Mass.
Rev. J. DeNormandie
Minister

The 278th anniversary of the landing of the Apostle Eliot was fittingly observed in this church on Sunday Nov. 14th with a special sermon by the minister and selected hymns of historical interest.

The Annual Alliance Lunch which is one of the most enjoyable occasions of the year was held on Nov. 11th and brought in the usual goodly sum from which the Branch makes its appropriations for the year.

All Soul's Church
New London, Conn.
Rev. H. C. Ives.
Minister

The work this fall has opened under particularly inspiring auspices The new building is approaching completion, and certainly by Christmas time we shall be holding services in it. The organ, given by Mrs. E. C. Hammond, as a memorial to her father, the late J. A. Rumrill, is ready for installation and will be in place for the dedication. The officers of the First Baptist Church offered us the use of their church building for services at four o'clock in the afternoon. This evidence of a fraternal Christian spirit, it is needless to say, met with a most cordial response from our people and has undoubtedly added greatly to the influence of the liberal work in the city. Delegates were sent to the Universalist State convention in New Haven this fall, and an invitation was extended and accepted to hold the next convention in the fall of 1910 in New London. The new building must be dedicated free of debt, and already all but about $1,000 is in hand or pledged. The total value of the property, including land, building, and organ, will be about $25,000, and our people are naturally pleased and proud at having accomplished

ruch a seemingly gigantic task in the face of tremendous obstacles.

Second Cong. Church
Concord, N. H.
Rev. S. B. Snow.
Minister

On November 1st a unanimous and hearty call was extended to the Rev. Sidney B. Snow to become pastor of this parish. The pleasure with which Mr. Snow's acceptance of the position was received has been saddened by the news that a sudden attack of appendicitis made necessary an operation which was successfully performed last week. Favorable reports are received of Mr. Snow's condition, and it is hoped that before many weeks he will be able to begin his work here in this old parish where a cordial welcome awaits him. Rev. William H. Pierson, D. D., who has supplied the pulpit for the greater part of the time since the resignation of the Rev. Louis H. Buckshorn, August 1, will preach for the present, and his able and helpful sermons arouse much interest.

Peoples' Church,
Kalamazoo, Mich.
Rev. J. P. MacCarthy
Minister

Considerable preliminary work on the part of church committees and minister preceded the opening of all activities of the church. The attendance upon all services has been uniformily good.

A comparatively new feature is a sacred concert on the first Sunday evening of each month. The best talent is secured and paid for out of the philanthropic fund on the theory that it is a good public service and highly educational. The church has been filled on these occasions since February.

The Sunday School has been divided so as to place the smaller children in a primary department with a steady gain in attendance of the whole school.

The Unity Society has had good interest in all its meetings. An occasion of especial interest was the acceptance of an invitation from the Christian Endeavor of the Presbyterian Church for a union meeting, our Society furnishing the speaker. The visit will be returned in the near future.

Our city observed its silver anniversary as a city during September and all the churches were asked to observe the ocasion. Our service on Sept. 26 had marked interest from the fact that our "saint" Mrs. Potter, widow of the first Mayor of the city, was chosen by popular vote as "Queen" of the anniversary week. Mrs. Potter is the only survivor of the ten original charter members of 1858.

The Women's Society (Alliance) is holding regular meetings and preparing for a Christmas bazaar.

A men's Club was organized last spring and the first meeting of the year was held on Oct.6. The Rev. E. C. Smith, Secretary of the Western Conference and a former pastor was the very acceptable speaker.

First Unitarian Church
Oakland, Cal.
Rev. W. D. Simonds
Minister

A special series of Sunday morning sermons which will trace the development of the world's great religions and point the way to the universal religion of the future. During the delivery of these special discourses brief introductory addresses will be given upon subjects of immediate interest to the church and community. The sermon topics follow: "The Vanquished Gods of Paganism"; "Moses, the Religion of Law"; "Zoroaster, the Religion of Purity"; "Socrates, the Religion of Reason"; "Confucius, the Religion of Morality"; "Mohammed, the Religion of Force"; "Buddha, Religion of Renunciation"; "Jesus, the Religion of Love."

First Unitarian Church
New Orleans, La.
Rev. H. E. Gilchrist
Minister

Sunday, October 3rd regular services were resumed after the long vacation, and the minister was greeted by the largest congregation that he has yet seen for the opening service. The congregations have been exceptionally large for this time of year, and a splendid spirit of optimism prevails which makes the outlook bright with promise.

Under the direction of Prof. Margaret E. Cross, M. A. Professor of Psychology and Pedagogy in H. Sophie Newcomb College of the Tulane University of Louisiana, the Sunday-school Committee appointed by the Southern Unitarian Conference, is busily engaged in preparing a Sunday-school system in which the *school idea* for moral and religious education will predominate, and in which the most approved modern methods of pedagogy will be incorporated. This system will be first tested in our Sunday-school, and if successful will be offered for use by other Sunday-schools.

A local branch of the League of Unitarian Laymen has been formed with 30 charter members including some of the most distin-

guished citizens of this city. The first pleasant duty performed by the League was to have charge of the arrangements connected with the visit of President Taft to our service on Sunday Oct. 31st. It was a delightful introduction to what we believe will prove a valuable aid to our cause in thus giving attendance upon the Honorary President of the National Organization.

On the date mentioned above President Taft visited our church, and entered heartily into the service. The whole affair was carried out in as quiet and unostentatious way as circumstances would permit. Of course the church was filled to overflowing; but the service was our usual service with but little extra features; the music was delightfully rendered by the choir; the decorations were simple but very beautiful; and the minister delivered a sermon upon "The Interpretation of Life," which was well received by the President and the congregation. The visit of the President was a great inspiration to us; and there was something charmingly poetic in his coming in this quiet way to our little church and so testify to the world his profound conviction of the value of religion and Sunday worship; and also his fine loyalty to his own denomination. It was a fine picture for our American youth to look upon.

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New Books

The Ethics of Progress: or the Theory and Practice by Which Civilization Proceeds. By Charles F. Dole. Thomas Y. Crowell, 398 pages, Price $1.50 net.

A new book from Dr. Dole is a rare delight to all who find themselves in sympathy with his exalted idealism and luminous sanity of religion. This book is certainly full of riches. Dr. Dole has manifestly a well directed program of development in thought, which he persistently, logically, we had almost said remorselessly—at any rate with unremitting zest, pursues to its unescapable conclusions. In a certain sense one can say that not a page is superfluous nor a paragraph redundant in the working out of the delicacy of his scheme of thought. And yet we fear that the general verdict of all readers of this volume will be that there is too much of it. Vigor of impression is sacrificed to logical completeness of out-working: and vigor of impression is the one thing essential to the carrying power of a book like this. For it is not a cold treatise on ethics, it is the eager pleading of a prophet: it not the professor instructing, fundamentally it is the preacher preaching: for though time after time, the author politely bows Religion out at the door, and insists that we are to deal with these problems irrespective of religious preconceptions,—we very quickly discover that quietly the religion of a soul of tremenduous reverence and passion of faith is somehow back in our presence, very insistent in all its idealism and aspiration.

"The main object of this book". says Dr. Dole in his preface is practical. The author desires especially to help men in the art of the good life. While he does not believe that the true is the same as the useful, he believes that the true and the useful are at last one. The good theory, therefore shows itself good only so far as it is useful."

The book divides itself into parts: I. Ethics and Evolution II. The Doctrine of Good Will; and this part contains the kernal of the whole book: a forceful forth setting of Dr. Dole's eager philosophy of religion with which we are all so familiar, but here presented in its most persuasive form: III. Conscience and the Right: IV. Moral Evil and How to Treat it. V. The Problems of Human Nature. VI. The Realms of Casuistry VII. Problems in Practice.

Least satisfactory to the trained psychologist, perhaps, will be the chapters dealing with Conscience and the Right, and this definition on page 15 will no doubt give challenge to as many questions and perplexities as it will tend to solve:—

"Conscience may now be said to be a man's capacity to see, feel, appreciate and enjoy social fitness, harmony and unity. Through a good conscience a man sees what moral or social fitness is, what sort of acts each occasion calls for, what acts help most, what acts are socially beautiful."

Dr. Dole's whole emphasis of thought lies on the social import of all essential religion and ethics. "Right" he says, "is the method by which we bring about social welfare." "Practical religion consists in the conduct befitting a good universe" "Sin is to do unsocial acts and to be selfish and inhuman".

On the whole, the earlier chapters of the book are more convincing than the later ones

which deal with practical applications of great ideals. Inevitably extreme idealists usually disappoint us somewhat when they bring their latter idealism to the ground. Of course Dr. Dole's philosophy is immensely practical, and his applications are nearly all sane and suggestive. We wish indeed that circumstance of a certain war fought more than a decade ago, would not continue as a sore finger to give him constant fret and worry: and we cannot help feeling at times that the way of the "supreme life" is not so simple and uncomplicated as he would make it. Yet there is tonic in his eager optimism and refreshment in his persistent faith that is contagious for good. We believe that he has glimpsed as few men have the essential principles of progressive civilization: and that his fundamental ideas are unescapable, valid and constructively educational. For that very reason we wish that the book had the vigor and incisiveness of a more compelling brevity.

From Poet To Premier; The Centennial Cycle Poe, Lincoln, Holmes, Darwin, Tennyson, Gladstone: By Thomas R. Slicer, M. A. Illustrated by six etchings by C. K. Harris London, New York. The Grolier Society. 226 pages. Price $3.00 net.

Happy is the writer whose choice and graceful thought can find so beautiful a body of book construction! This volume is veritably a delight to the lover of handsome printing and worthy binding. There comes a thrill of luxuriousness with the turning of every page, so exquisite is the triumph of the book-maker's art. And every admirer of Mr. Slicer, (and the company is an ever-growing one) will find in this beautiful body of outward form a soul of inward spiritual and intellectual grace. Mr. Slicer has selected six out of perhaps a company of twice that number of distinguished world-masters whose birth fell in the year 1809, and in these six has found subjects peculiarly congenial to his method of thought and fancy. For one thing the six types of character here assembled present fascinating opportunities of contrast. Three of them are men of literature—poets, at least in part: Poe the genius of rare, if superficially excelling music-craft, Holmes, the genial master of a humane optimism not spurning the common ways of men nor the familiar walks of common sense; and Tennyson, master of beautiful form, combined with a reach of high thought and searching aspiration not often found in combination;—what alluring contrasts in the association of such names! Two are men of affairs—Lincoln, the honest and the simple, who was great because he was so simple—and direct; and Gladstone, not so simple or direct perhaps, but over-masteringly great in the weight of a manhood essentially honest and high-reaching; and Darwin, standing amongst them, neither poet who dreams, nor man of affairs who shapes the destiny of state, but, to use Mr. Slicer's happy phrase, the believing skeptic, lover of truth and helper of those who seek the larger faith that comes by braver truth-seeking—surely Mr. Slicer is fortunate in having the challenge of such contrasts, as well as the incentives of such wide-ranging types of leadership to deal with.

One must frankly say, however, that the chief charm of this volume will lie, for those who enjoy it at all, not in its interpretations and revelations of the traits and characteristics of these six men, as in its interesting revelations of the personality of a seventh. For we have here not so much studies in biography, as the play of a brilliant and versatile mind about the congenial splendors of great memories; so that the most interesting thing about it all is not what he has to say about these great men themselves but about the things that come to his mind in connection with them: the clever conceits, the interesting *obiter dicta* on human foibles and weaknesses, the occasional flashes of wit, or inspiring seriousness of vision which break in, sometimes inconsequently, through his not always closely articulated method of biographical treatment. For this reason, perhaps, the greatest delight will come in the reading of the chapter on Darwin and Gladstone, though the chapter on Tennyson has purple patches, and the chapter on Lincoln some noble tones. Altogether this is a book of rare invitation to the soul of refined sensibilities. We are sure it will find a welcome place on the holiday tables of the book-sellers.

The Mind of Christ: An attempt to Answer the Question What Did Jesus Believe? By T. Calvin McClelland, D. D., Minister of the Memorial Presbyterian Church, Brooklyn, New York. Thomas Y. Crowell Co. 220 pages. $1.25 net.

This book is made up of a series of popular

lectures addressed to an average evening congregation, we suspect. They are written with a delightful simplicity and straight-forwardness, albeit the thought is vigorous and the style picturesque and attractive. The intermixture of modern heresy is very slight, though one suspects certain reserves at one or two junctures. The predominant orthodoxy is certainly not archaic nor scholastic, and certainly never dry. The temper of the book appears in these lines from the first lecture, "Jesus is so much like God that we have to find out what Jesus was to know what God is." Of course a woeful amount of heresy might peek through the lines of this passage,even: but no hateful Unitarianism is certainly blatant here. We have here in fact a familiar story. A somewhat modern mind thinks out its clearest and sanest conception of God, Man, Religion, Salvation, Prayer, and the rest and then projects them back on the sweet and satisfying tradition of the perfect manhood which is the same soul's idealization of Him who lived in Nazareth,—and the thing is done. Here it is done with excellent spirit and fine manliness of religious fervor. We have no serious quarrel with this sort of orthodoxy—provided it won't make us raise the prosaic question of historicity, which from our point of view is a very unimportant matter, anyway. But of course this raises the very issue of difference which keeps Dr. McClelland's kind of orthodoxy from becoming Unitarian.

The New New York:A Commentary on the Place and the People. By John C. Van Dyke. Illustrated by Joseph Pennell. New York. The Macmillan Co. 425 pages. $3.50 net.

This handsome volume, undobtedly prepared for the hey-day of the Hudson-Fulton celebration, is too finely constructed and attractively written to have an ephemeral value,but stands on the holiday book-shelves as one of the season's most alluring prizes. Of course Prof. Van Dyke could not write guide-book stuff, and Pennell's drawings are not in the least of the photographic manner. The text is charmingly informal and full of brilliant insights: but in its whole survey very comprehensive and satisfying. Twenty-five chapters present various aspects of the city's life and substance: "The Approach from Sea", "The Streets in the Morning", "Down Town", "Sky Scrapers", "Ancient Landmarks", "Fifth Avenue at Four" (one of the most fascinating chapters;) "New York by Night", "For Mere Culture", being some illustrative chapter-titles that may indicate the spirit as well as the scope of the writing. Mr. Pennell's drawings are indeed a delight. Twenty-five are plates in color (but not high color) presenting among other things Madison Square, Washington Square, The Plaza, Lower Broadway at Election Time, Chinatown Near the Battery, and Building a Sky-Scraper. Besides these there are ninety-eight plates in black and white illustrating nearly every conceivable phase and conceit of the great city's life. The book is handsomely bound in red with gold lettering, and set in a substantial red-box: all very sumptious, but all genuine,y adequate and worthy.

The Young Man's Affairs: by Charles Reynolds Brown. New York. Thomas Y.. Crowell & Co. 160 pages. Price $1.00 net

Dr. Brown understands young men. He talks no cant and he has a virile imagination. His manner also is direct and incisive, and without any obtrusive rhetoric. The sort of things he writes about in this volume are a Young Man's Main Purpose: His Intimates: His Books: His Money: His Recreations: His Wife (the best chapter in the volume—and most interesting): His Church. Dr. Brown has definite idealisms and he does not avoid them, but his style is companionly and intimate and his common-sense robust.

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They must upward still and onward
Who would keep abreast of truth."

14,000 MILES

A Carriage and Two Women

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